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MISSIONARY ADDRESSES.

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BY

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PREFACE.

THE first five lectures contained in this little volume were delivered before the students of the Garrett Biblical Institute, February 14–18, 1887, and were published early in April. The remaining five lectures were delivered before the students of the School of Theology of the Boston University, March 12–16, 1888. The edition of the first series having become exhausted, the whole ten lectures have been incorporated into a single volume, and in the hope of contributing in some small measure to the advancement of the great missionary enterprise they are in this form presented to the Christian public.

J. M. T.

KINGSTON, OHIO, *March* 30, 1888.

CONTENTS.

PAGE

I. The Spirit of Missions 1

II. The Young Missionary's Call and Equipment. 23

III. Missionary Methods 43

IV. The Moral State of the Heathen 66

V. Missionary Service as a Career 86

VI. The Farewell Commandment 107

VII. The Beggar at our Gate 127

VIII. The New Missionary Era 148

IX. The World's Pentecost 171

X. The Prophet to the Nations 196

MISSIONARY ADDRESSES.

THE SPIRIT OF MISSIONS.

I HAVE a very vivid recollection of the excitement which attended the first discovery of gold in California. It spread all over the country and pervaded all classes of society. Every city and town and village and rural community sent forth its representatives to the then unknown regions of the Pacific coast to join in the search for gold. It was a great movement, and one which in many of its features had never before been witnessed in our country. If we ask, What was the animating principle of that movement? it is not difficult to give a full and sufficient reply. First, and chiefly, there was that love of gold so strong in our common human nature, and which responds so easily to every appeal which is made to it. Bright and eager hopes were cherished by the adventurers who sallied forth to those distant fields, that in a short time and with comparatively slight effort they would succeed in gathering from the golden sands enough treasure to make them rich for life. Then there was that love of adventure which forms so striking an element in the Anglo-Saxon character, and which especially manifests itself among young men who are fitted for daring enterprises. Ambition, too, put in its appeal, and not a few of those who ventured forth

saw in the future growth of a great golden State on the Pacific coast opportunities to rise to eminence and power. Added to all these motives, there was a spirit of romance which seemed to add a glow to the whole picture as it presented itself to the imagination, and which contributed not a little to the interest with which the movement was regarded.

In the closing years of the last century the great modern missionary movement of the world was inaugurated. It was some time in getting in motion, and in gaining sufficient momentum to make it a recognized movement of the Christian world; but with every succeeding year it has been gaining steadily both in the extent of its operations and in the hold which it has secured upon the minds and hearts of the Christian public. It was never more potent for good and never more full of promise than at the present. It can never again be left out of any estimate either of the character of Christianity as a whole, or of its present operations, or its future prospects. It becomes, then, a most important and interesting inquiry as to what has been and still is the animating spirit of this movement. Like the exodus to California in former days, this greater movement of Christian evangelism toward the heathen nations of the world may be traced distinctly to certain animating causes, and if we would understand it fully we must study these carefully and see how far they enter into the work as we are accustomed to view it, or as we may be personally interested in it. In a work so vast, so widely extended, and so complicated, it would be impossible to point out all the various influences which affect it, but in its best phases we may safely

assume that a genuine missionary work will be distinguished by the following marks:

First—It is prompted supremely by the constraining love of Christ. This is a lofty standard, but it is a true standard, and should never be lowered. It is to be feared, however, that to many persons missionary work means little or nothing more than a civilizing agency. It is, perhaps, well for governments to regard it as such, and it of course must be recognized as one part of the missionary's work to purify and elevate the civilization of the people to whom he goes; but this is only a secondary part of his mission. The motive power which animates him supremely is the love of Christ—a love which, as every Christian knows, comprehends in its embrace the whole human race. The Christian loves as his Master does. His love is not and cannot be circumscribed by national boundary lines, by race differences, by popular prejudices or by any artificial restrictions. A recent popular writer has said that the belief of future punishment has one compensating advantage, in that it prompts Christians to go to the waste places of the earth to try to save the nations which they honestly believe to be perishing, and he half consents to waive his objections to a repugnant doctrine in view of the good that results from it. He, and all others who talk like him, hardly understand the alphabet of the subject which they discuss. The language of the true missionary every-where in our day is precisely that of the first great missionary whom the world ever saw: "The love of Christ constraineth us." When that love is first kindled in the human heart its possessor at once begins to feel an irrepressible longing to have others share

it with him. He has, it is true, a vivid realization of the awful consequences of willful sin and willful rejection of God's promises, and may thus be said to "know the terror of the Lord," but, although knowing this terror, his controlling motive as an animating principle is not the fear, but the love, of Christ. It is a notable fact that a man who ignores or denies the terror of Jehovah and his law seldom seems to have any thing like a fervent realization of the love of Christ, and while he does not try to save the heathen world from an awful hell, he tries just as little to win it to the love of Christ. The true missionary does not tamper with the truth, does not shut his eyes to facts, does not believe sin to be harmless, but none the less is he constrained, at every step of his Christian pilgrimage and at every stroke of his Christian labor, by the supreme love of Christ in his soul. He goes to a heathen land in the same spirit in which his Master came to a heathen world. He is impelled by love, and love sits enthroned in his heart throughout his whole career.

It may be said that all Christians are partakers of the love of Christ, and hence that there is nothing distinctive in the love which a missionary is said to possess. But it must be remembered that the same love may be possessed in varying degrees, and that it may affect different persons differently, according to the width of their views, the scope of their operations, and the extent of their plans. A man will not love those whom he does not know, or of whom he has not heard. The great majority of people live in a very circumscribed world. Their thoughts, their hopes, their interests, are limited by their own immediate

surroundings. In the first generation after the Reformation the Christians of the Protestant world were so absorbed in their own struggles that they had little time to think of the nations sitting in darkness, and but limited means with which to reach them or attempt to do them good. But with the great spiritual revival of the eighteenth century in England and America came the dawn of a better day. The minds and hearts of the most evangelical Christians of that period began to be enlightened, and here and there men began to be moved with strange longings for the salvation of the heathen world. They were filled not only with the constraining love of Christ, but they cherished this love together with an enlarged view of the necessities of the world. They were not better, perhaps, than others who had gone before them, but God had planted their feet upon a higher eminence. They possessed a better vantage ground. They saw great nations as clearly as others had seen neighboring towns and villages. They perceived that the Saviour from his throne in glory was looking upon all the nations with an impartial love, that he had died for all alike, and that he still loved all alike, and their hearts were fired with a new and unquenchable desire to see all the nations gathered into the Christian fold. That was the true spirit of modern missions, and nothing can take its place. The young man who is not thus constrained by the love of Christ to devote himself to missionary work, should never be constrained by any thing else. In other words, it is not worth his while to go to the mission field. He will be disappointed if he goes, and will be a disappointment to those to whom he goes.

Second—Obedience to a specific command of Christ is another element in what may be called the spirit of modern missions. It seems like a mere truism to say it, but it has to be repeated over and over again a thousand times before people give heed to the fact that our Saviour has left on record a specific command to his people to "disciple all nations." This is the great work which is required of his disciples of the present day. It is not a matter of choice, or of a balancing of advantages, or of a comparison of rival claims, but a supreme question of obedience to the Lord Jesus Christ.

No man has any more right to question our duty to evangelize the nations than he has to set aside the observance of the Sabbath, or the keeping of any other of the Ten Commandments. No other work can take the place of this. No fidelity to any other cause can atone for the omission of this duty. That which is sometimes called home mission work might be proved to be a thousand times more fruitful than real missionary work among the nations who know not God; its workers might be more devoted, and in their way better men and women, and money expended in it might produce greater results than if sent abroad; but all these considerations would not affect in the slightest particular the fact that the Lord of heaven and earth has given his people this specific work of evangelizing all the nations that sit in darkness. Do all conceivable kinds of good work done in one country excuse the omission of one specific duty in another? "This ought ye to have done, and not have left the other undone" will, I fear, be the language of Him that sitteth upon the throne in the last day to those in the

churches who, with an open Bible before them, have failed to obey the last command left on record for us by the Saviour before his ascension. I often think that in our day, when the tendency to substitute a sentimental religion for one of deep spiritual life and power is so apparent, there is great danger of looking lightly upon the solemn consequences of disobedience to God. It seems to be assumed that if a man is a Christian his Christianity will be accepted as a compensation for a certain degree of disobedience. In other words, the law of God must not be too rigidly interpreted and applied; and it thus happens that not only individuals but whole congregations seem to forget that faith and obedience are inseparable. People cannot exercise faith while they are disobedient to even one duty. In the New Testament the two words are used in some instances interchangeably. Those who do not obey cannot believe, in the New Testament sense of the word, and persistent disobedience to one of the most important commands ever given cannot but paralyze the faith of the Church and enervate her right arm of power in the day of battle. May not the feebleness of the universal Church, which so many mournfully lament, be owing in a great measure to this conspicuous neglect of duty? The Lord of heaven and earth has given the word, Go. It is specific. We are not to wait until the distant nations come to our shores; we are not to wait until indirect Christian influences slowly permeate through the world; we are not to trust to secondary agencies, but we are to go to the nations themselves, as they are found in the dwelling-places which God has marked out for them. We are to evangelize, disciple, in short,

Christianize them. Heaven and earth alike have heard the command. The very heathen know that every consistent Christian must be intent upon executing this great commission, and before heaven and earth alike the universal Church is inconsistent and unfaithful so long and so far as she neglects to obey this solemn command of her risen Master. She can never be strong, never shine forth in her true glory, never rise in her true dignity before the nations, never move forward in the pathway of victory marked out for her, while closing her ears to the very marching orders of the Captain of her salvation and neglecting the very purpose for which she has been organized on earth. It should be the duty of every preacher, of every watchman commissioned to stand upon the walls of Zion, to lift up his voice against this widespread spirit of disobedience. The welfare of the Church in Christian lands, as well as the hope of the Church in heathen lands, alike depend upon immediate and implicit obedience of the original command, not one iota of which has been withdrawn, to go to the uttermost parts of the earth and disciple all the nations of mankind.

Third—The true missionary spirit implies an intense devotion to the great work undertaken. This devotion knows no limitation and can admit none. It takes its model from Him who left the riches and glory of the kingdom above and for our sakes became poor; who literally "emptied himself of all but love;" who shared not only our low estate, but accepted the lowest place among the lowly; who became a servant while heir to the crown of the universe. There is a cheap devotion abroad in the world which is of no

service in the mission field, and which cannot be made a substitute of this higher devotion which partakes of the very nature of Christ himself. It is a very easy thing, when one thinks of going as a missionary to a foreign field, to so dwell upon a few sacrifices that are to be made as to make it seem that a very noble devotion is being exhibited. But a very brief experience in the missionary work never fails to dispel the illusion. Christian devotion can never be limited to specific details, no matter how many or how important they may seem. It is simple in its nature, although comprehensive in its influence. It simply means that the disciple is devoted to the service set before him, as his Master who requires this act from him was when on his mission to earth. He literally keeps nothing back; he waives his own rights, relinquishes his own advantages, erases all his hopes, and places himself unreservedly at the disposal of Him whose he is and whom he serves.

It is sometimes easy to make great sacrifices without being thus wholly devoted. If any one were to ask me for marks of true devotion on the part of a young missionary I should not point to his forsaking his native land and bidding adieu to all his friends, but I should watch him when with his brother missionary he enters the cabin of the vessel which is to convey him to his distant field. I should notice how willing he was to give his brother missionary the best berth and the most convenient places for his articles of baggage. I should notice how habitually willing he was not only to prefer his brother in honor, but also in all little matters pertaining to comfort and convenience.

A man who cannot sacrifice a little, will not relinquish greater things. The missionary, like his Master, who was more homeless than the jackal and the birds, will think every thing of his work and little of himself. He will be among his humble converts like one who serves, and not like one who rules. He will yield his own preference in a second whenever the interests of his great work seem to demand it. He will remember he is for the work and not the work for him.

It may be, and very probably will be, said that a similar devotion should be exhibited in Christian lands as well as in mission fields. Very true; but that which is important here is a necessity there. As a matter of fact, it is to be feared that thousands of Christian ministers act too much upon the principle that the churches are for them, and not they for the churches, but their mistake cannot be imitated by the foreign missionary without bringing an absolute paralysis upon his work. As before remarked, he goes to his distant field as his Master first came to earth, and he must look to that Master as his model rather than to frail worms of earth who sometimes carry, without wearing, the prophetic mantle of ministers of Christian churches.

But it is not to be supposed that those who go abroad as missionaries are to have a monopoly of this devotion. The whole work must be carried on in this spirit. As a matter of fact it must be conceded that the missionaries who go abroad are faithful representatives of the Church which sends them. Here, as elsewhere, the law of nature asserts itself; the stream does not rise higher than the fountain. The home churches engaged in this work must cherish the de-

votion which makes success in the work a possibility. As individuals and organized congregations they must lay their all upon the altar of sacrifice; they must be willing and ready not only to give their silver and gold, but their sons and daughters, the young men and women from their Sunday-schools and training institutions. They must appreciate the honor and the responsibility which the Saviour has laid upon them, and they must prepare like him to yield up, if need be, every thing for the great enterprise which has been intrusted to them. Until they do this they cannot and do not consistently prosecute missionary work. How far our churches fall short of this high standard I need not point out. They are abundantly able to prosecute all the work which has thus far been set before them. In our own Methodist Episcopal Church it would be easy to find possibly one hundred, but certainly two hundred men who could take up the whole work in our foreign fields as it exists to-day, and carry it forward vigorously and successfully without embarrassing themselves in business or curtailing their business enterprises in any particular; and yet in a church like this, where rich men are not rare, where poor men are but too few, and where general comfort is the rule, this great missionary cause is obliged to walk up and down the aisles of our sanctuaries once a year in the garb of a beggar—has to stand at the door of the luxurious pew of the rich man and beg for a few dollars to be given as a favor, instead of accepting a noble offering laid upon the altar of sacrifice. Here and there we may see a better state of things, but, taking the whole country over, this is what we behold. The standard

which should be waving high in the sky of heaven is trailing low in the dust of earth. The true spirit of devotion is limited to a few, and these few are for the most part made up of God's own poor. If we would win the world for Christ, if we would expect success in the Church commensurate with the boundless work to be accomplished, we must exhibit a purer and nobler devotion than any thing which the world is witnessing to-day. We must realize that this work is a common work, and that Christian devotion is not the monopoly of the few, but the privilege and duty of the multitude.

Fourth—The true missionary spirit has an element of heroism in it, which qualifies its possessor for faithful service in great emergencies and a firm adherence to duty in the most fierce furnace fires. Here again, however, we are to distinguish between the spurious and the genuine As with devotion so with heroism; there is a cheap substitute, which sometimes passes by that name, that possesses very little of the material out of which heroes are made. In an ordinary mission field no special act of daring may fall to the missionary's lot. To go, for instance, to a mission field in India does not call for the exercise of a greater physical courage than is required in ordinary Christian work in the United States. If a missionary to the jungle dwellers, he stands in no fear of the ravages of the wild beasts around him. He goes among Hindoos and Mohammedans alike, without fear of outward persecution or personal harm. He lives in a country infested with poisonous serpents but rarely sees one, and practically is exposed to no more danger from them than you are from a light-

ning stroke in an American summer. Now and then, it is true, an emergency may give him an opportunity for exercising his courage, but the general rule is otherwise. The missionary's career in a country like India is apt to grow monotonous rather than become romantic, and it serves no good purpose to speak of dangers which do not practically exist, and to laud the simple missionary as one of the world's great heroes. To do so is to set up a false standard of heroism which is really unworthy both of the missionary and the cause which he serves.

But while thus protesting against this false standard I do not hesitate to affirm that the true missionary, however common-place his career may be, ought to have the spirit of a hero in him. It is moral courage which he needs rather than physical, although in some fields the one may be as needful as the other. We all know but too well that those who plunge into the wilds of Africa need the spirit of a martyr as well as the courage of a pioneer. It was only yesterday that the same courage was required in Madagascar; it has been called for very recently in some fields in China, and it may be in demand in any other non-christian country at any unexpected hour.

I have long been persuaded that the devil will stir up more vigorous and cruel persecutions in all non-christian countries, as soon as it becomes evident that the Christian Church is really in earnest in her determination to pull down his strongholds and win the world for Christ. The latent power of the kingdom of darkness in this world is greater than we are apt to suspect. While we pursue our desultory, half earnest methods, we need not expect to encounter

very fierce opposition. People very often ask me if I think another mutiny may be expected in India like the bloody catastrophe of 1857. I tell them no; that I do not think that bloody drama will be enacted again, but at the same time I sometimes anticipate a great convulsion in India before that mighty empire shall all be won for Christ. In what form this catastrophe will take place, from what quarter the danger will come, I cannot tell; I only know that in a land where Satan has so long held his seat he will not yield up his kingdom without a desperate struggle. I am by no means sure that this struggle will be of a political character. I do not know or pretend to foresee whether the blow will come from the Russians, from the Mohammedans, or from the misguided politicians of Europe; I only know that we can judge the future by the past, and in all past history great religious revolutions have been attended by great national convulsions, and hence in India we need, and for ages we shall need, missionary heroes. The same is true all over the world. Even in Japan, where a nation seems about to be born in a day, and where the process of conversion seems to be attended with no more disturbance in the empire than is produced by the dawn or the sunrise, I cannot feel assured that the transformation of so great a nation will be effected without the fierce struggles and great convulsions which have attended all similar movements in other lands.

But even if this view should prove a mistaken one, if the whole world should be converted by a quiet process going on as silently as the leaven spreads through the meal, or as the little germ of mustard

seed expands into a great tree, yet even then the highest type of heroism will still be demanded from the missionary. Moral heroism is as much superior to physical as the soul is superior to the body. The obscure missionary who carries on his quiet work in some remote corner of the earth is tested again and again in a way which people in a country like America can hardly appreciate. His courage is tested at a thousand different points. He has to be firm and brave in standing for the right when a little yielding would seem to hold out assurance of great success; he has often to stand firm and true against conduct which seems to involve but a little wrong, and yet which would if tolerated for a day soon become too strong for him, and, cutting its way through every barrier, sweep like a devastating flood over his fair field. His courage needs to be all the greater because he stands alone. Most of you living in a Christian land, surrounded by Christian influences and held up as you are by Christian friends, little know how much you really lean upon these outward supports. Not one man in a thousand in a country like this knows what it is to stand alone. We mutually support one another. We bear up one another's hands; we cheer one another's hearts, and we often think we are brave and strong when each of us is leaning upon the courage and strength of a thousand others. Many a man who has been regarded a pillar of strength at home proves as weak as a shorn Samson when he goes to live among strangers. Many a man who resists the devil as he would a roaring lion while living in his home, surrounded by true friends, yields to every form of temptation when living in a community

where no one helps him to resist evil. The missionary should be a man who is not only brave enough to stand in the ranks on the battlefield, but if need be to stand alone at his remote outpost for a long series of years, keeping his face like flint against the foe, yielding nothing, shrinking from nothing, asking for nothing, but steadily maintaining his ground with a courage which nothing can daunt, with an ardor which nothing can chill, and with a faith as steadfast as the eternal foundation upon which it rests.

Fifth—A genuine, perhaps I might say an apostolic, enthusiasm is another distinguishing mark of a true missionary spirit. A century ago this word enthusiasm was an epithet of opprobrium, and was very commonly used in the sense in which we now employ the word fanaticism. A man fired with enthusiasm was supposed to be more or less a reckless fanatic, and it was long before it began to be noticed that somehow or other many of this kind of men managed to succeed better than their cold, calculating and sometimes heartless critics. Little by little it became clearly recognized that there was an element of power in genuine enthusiasm, until at last the word has been redeemed from its former misuse, while another and more suitable term has been employed to represent that evil spirit of fanaticism which never fails to make havoc in any Christian work where it finds a recognition. A hearty enthusiasm is a natural outgrowth of genuine Christianity, and nowhere is it more in place—nowhere is it more indispensable—than in the wide mission fields of the Church. Paul the apostle, the first great missionary of the Christian dispensation, was an enthusiast in the best sense of the

term, and we need not wonder that men of the world, incapable of comprehending such a character, did not hesitate to regard him as beside himself. He was a man who had unwavering confidence in his work, appreciated the grandeur of the enterprise and the sublimity of the great commission with which he had been intrusted. He loved his work; it was more to him than his meat and drink, indeed than life itself. He was wholly absorbed in it. There was not the smallest corner in his heart in which any doubt or question could find lodgment in reference to his call, to the character of his work, to the infinite resources at his command, to the victorious career set before him, and to the certain victory with which both he and his work were at last to be crowned. Such is the enthusiasm which the modern missionary needs and should exhibit; and such is the enthusiasm with which both the Church at home and the missionary abroad should engage in their great work. Cold calculations with reference to possibilities and probabilities have no place here. Perfunctory work and conventional services are as much out of place as they would have been in the tours of Barnabas and Paul. The Church must believe in the work, and, accepting the great responsibility which her Master lays upon her, must send forth her children in the spirit of the old Spartan mothers who bade their sons farewell as they went forth to battle, telling them to return either bearing their shields or being borne upon them. She must have supreme confidence in the success of this great enterprise. Her missionary meetings should be convocations of great joy, her songs should be full of exultant hope and confidence, and her prayers should

ascend unceasingly for the consummation so long hoped for, so distinctly promised, so faithfully assured, that all the earth shall be the Lord's. And the missionaries who go to their distant fields should go in the same spirit. They do not go to try an experiment, they do not dream of going in the spirit of adventure, like the tourist wandering amid the ruins of antiquity, they do not go because they fail to find congenial employment at home, they do not go to spend a term of years that they may return again to an honorable rest at home, thus burying their ripest experience and throwing away the very best years, perhaps, of their possible service; but they go to live and labor and die among the people to whom God sends them. They love the work which God gives them; they love the people among whom they dwell; they love the associations by which they are surrounded; they are full of hope and confidence; their songs are songs of victory, and, while they live in the day of small things, they see their triumph from afar and bring it nigh by the power of a vivid faith which never for a moment fails them.

The value of such enthusiasm cannot be estimated too highly. It is easy to disparage it, it is easy to say its possessors are too sanguine, that they are rash and impetuous, or short-sighted, or unwise, but the men who win upon moral battle fields are, in nine cases out of ten, men of this very kind.

General Grant relates in his *Memoirs* how it was, during the closing battles of our civil war, that the daily increased enthusiasm of his soldiers made them capable of extraordinary endurance. They marched twice as far in a day as before had been thought pos-

sible; they seemed never to grow weary, were always eager for battle, were animated by extraordinary courage, and were equal to all the demands which were made upon them. Fifty thousand such soldiers were really equal to one hundred thousand similar men lacking their enthusiasm. So it is in the mission field to-day. Without this holy enthusiasm the noble workers who occupy the frontier posts of Christianity must be weak and in a measure timid, and unequal to the tremendous strain which from time to time will be laid upon them. They are men from whom both God and the Church expect great achievements, and to be equal to their stupendous task they need to be fired with a holy ardor which will only burn more brightly in the midst of discouragement, and which all the powers of earth and hell can never quench.

I have for some years past noticed, at times with deep concern, the development of a certain spirit in connection with missionary work which does not seem to foster this enthusiasm upon which I place so high a value. In things non-essential we can never be too careful to concede to a brother Christian the right to differ from us, and hence in the discussion of opposing views concerning the date and character of the millennial reign I have long conscientiously tried to avoid anything which would seem like antagonizing the views of those who differ from me, and who seem to be not only as conscientious, but much more intense in their convictions than myself. If a Christian brother is persuaded that the second advent is to be expected at an early period I am more than content to let him maintain his view. Like him I, too,

believe that this same Jesus will come again, and like him I live in hope expectant of being made like my glorified Master when he appears; but that which fills me with concern is the apparent eagerness with which many, apparently feeling it necessary for the maintenance of their views, teach that the Gospel is essentially too weak to cope with the powers of darkness which are now abroad in the world. We even hear it taught that the Gospel was never intended to be the means of converting the world, and has already nearly fulfilled its mission. In many quarters we hear less and less about the power of a victorious Saviour, and more about the advancing powers of sin and hell. The world is given up as lost, and the utmost that we are to attempt is to save as many souls as possible from the sinking wreck before it goes down forever. We search in vain for any trace of missionary enthusiasm here. We almost seem to concede victory, in the supreme contest between Christ and the devil, to the prince of darkness. We forget how to sing,

> Jesus! the name high over all
> In heaven, or earth, or sky;
> Angels and men before it fall,
> And devils fear and fly.

When Barnabas and Saul sallied out of Antioch on their momentous mission they knew no such dismal story as this. They preached a living, conquering, triumphant Jesus.

Every picture of our risen Master which the New Testament gives us after the morning of the resurrection is one in which he is portrayed as a victorious

leader. The Christian of every age is pointed to him going forth on a victorious career, conquering and to conquer, with the sharp two-edged sword of the word forever proceeding from his lips, breaking in pieces and subduing all the nations of the earth, even as the wonderful prophet in his vision in Babylon had foretold that he should do. Let us enter, then, this great missionary campaign, which is to culminate in the subjugation of all the nations, with the confidence of soldiers who follow a victorious leader and who serve an omnipotent King. Let it never for a moment be conceded that the powers of hell are stronger to-day, or the resources of the kingdom of darkness greater, than those of the kingdom of our Lord and his Christ. Let us carefully cherish the enthusiasm of soldiers who fight in a noble warfare, and who are reaching that period in a great campaign when victories are to be won upon a larger scale than has ever been witnessed before. Let us see in what God is doing, as well as in the sure word of promise which is given, the earnest of that final consummation when our Saviour shall have broken in pieces and consumed all the kingdoms of this world, and entered upon his eternal reign of peace and love.

My dear young brethren, not many of you will be sent forth into the great mission field, but I trust that all of you will be filled with the true spirit of missions, and serve in your own land the great cause as faithfully as if preaching on the banks of the Ganges. You are to bear a most important responsibility. You are to be the trumpeters of the militant host of the King of kings. Let your trumpets never give forth an uncertain sound while the great conflict goes on

between the children of God and the hosts of evil. Preach a gospel of victory. Tell your people, and never cease telling them, that Satan is a conquered foe, and that his works throughout the world are to be utterly destroyed. Wars are to cease to the ends of the earth, and all the great iniquities which disgrace our civilization are to be utterly abolished. Jesus shall indeed reign over all the nations, and our poor earth shall become the happy dwelling-place of a redeemed race.

THE YOUNG MISSIONARY'S CALL AND EQUIPMENT.

IT has been an accepted doctrine among all the different branches of the great Methodist family since the days of John Wesley, that no man has a right to preach until he is called of God to do so. In an age when most of the pulpits of England were occupied by men who knew no call except that of choice, and who performed their duties in a perfunctory and lifeless manner, God began to raise up men of his own choice and to thrust them out as preachers of the Gospel. Such men were naturally looked upon as intruders by those who had been quietly assuming that they were the official guardians of this duty, and the sharp challenge with which the preachers of the new order were met led them to consider well their credentials. Hence they were not long in assuming the true and only safe position which any preacher can occupy: that the primary call to this work comes not from flesh and blood, but from God himself. The true preacher of the gospel is a man moved by the Holy Ghost to engage in this hallowed work. In like manner it has generally, though not universally, been accepted as a most important truth, that a missionary going out to heathen lands should first receive a specific call from God to this work. Many reasons might be stated showing how needful to the missionary such a call is, but it will suffice to point to the

fact that since the days of William Carey large numbers of foreign missionaries have been accustomed to bear witness to the reception of such a call. The very nature of the work implies that God would himself summon the messengers whom he sends forth, and the experiences of vast numbers of missionaries of the present as well as of past generations attest that such a summons is actually sent to the laborers. I think it well to call attention to the importance of this call, more especially because we begin to hear it questioned in many quarters. Young men are urged to select this work on their own responsibility, because it may seem to be an urgent one, or because it affords them excellent opportunities for usefulness, or for any other reason which is not inconsistent with religious duty. For one I cannot advise, much less urge, any young man to enter so lightly upon a work of such transcendent importance. While allowing freely that there may be exceptions in the case of a man going abroad for a limited period, and for exceptional service, such as preaching to an English congregation, or teaching in an English school, I must insist with all the earnestness of my heart that the missionary who goes abroad to give his life to this work needs for his own sake a special divine call, while the interests of the work no less imperatively demand that only those thus called and set apart should be admitted into the ranks of the great missionary host.

There is always reason to fear that the doctrine of the special call and guidance of the Spirit will be practically overlooked in the Church. We are so prone to allow every thing to become conventional, to let routine usurp the place of power, and to lose

sight of the divine while watching keenly the human agency employed, that we need ever to be reminded that it is the prerogative of the Holy Spirit, given in answer to faithful prayer, to call and thrust out laborers in every part of God's vast field. The mistakes of fanatical men certainly should not lead us to make a still greater mistake, and if we see some misguided Christians following their own fancies in the name of God's Holy Spirit, we are not justified thereby in rejecting the guidance of that Spirit, and quietly assuming that we have in practical life no clearer light than that of our own fallible judgment. As a matter of fact, God is forever in the midst of his people, calling, prompting, guiding and guarding them, and but for this precious aid the universal Christian Church would be little better than a vast army of blind men and women. There is no danger whatever of error in this respect if we follow as God leads and not as our fancy dictates. Ever since the call of Abraham God's people have been a called people, and ever since our Saviour's first commission to his disciples the Lord of the vineyard has been sending out, from time to time, men and women to special tasks assigned directly by himself, and to be performed in his blessed name. The great missionary work is one into which the Lord of the harvest sends forth reapers, and every young missionary should clearly settle the question of his own personal call before he ventures to set foot on a foreign shore. This call ordinarily of course comes directly through the Holy Spirit; but an experienced Christian will seldom accept any inward impression, however clear and powerful it may be, without first carefully test-

ing it by such means as God places within his reach.

This testing process is seldom difficult and is always possible. As a general rule, three agencies will be found working together in indicating to the candidate his pathway of duty. First, he will have the direct call of the Holy Spirit in his heart. This may be in the form of a general impression that he should go, or a strange yearning desire to go, or a conviction that sooner or later God will open his way to some mission field; or it may in some cases take the shape of a direct call, in which, although no words are spoken, yet the candidate knows that the Holy Spirit has commanded him to devote himself to missionary work. If this impression or conviction be of God, it will in nearly all cases be found that those Christian friends to whom he has a right to look for advice will be somewhat similarly led to think or feel that God would have him go as his messenger to the nations sitting in darkness. Then, in addition to this token, the providence of God sooner or later will be found indicating the same pathway of duty; and when these three agencies all combine to point in the same direction the candidate may assume without any hesitation that he is not mistaken in his convictions, and that God in very deed does call him to this work.

It will not do, however, to assume that such calls are always given in any one particular way. As a matter of fact they vary more or less in every one of a thousand cases. One man may receive his first impression by a direct inward call from the Spirit of God, another receives his from a word spoken by a friend, while a third has his attention called to the

subject by some remarkable development of God's providence; but whichever of these agencies may be first employed, the other indications needed will not be wanting if the candidate is willing to be taught and looks constantly upward for light. It matters not what the first or second impression may be, provided that the ultimate ground reached is that of an unquestionable conviction that God has pointed out the way in which the young missionary is to walk. If any of you are in doubt upon this subject, my counsel to you is not to cast it all aside because you do not feel such an undoubted call as I have described, but rather wait upon God for further light.

It was recently said at a great missionary meeting in the East that every man should go into the foreign mission field who does not feel a specific call to remain at home. While admiring the enthusiasm which prompts such a remark I cannot commend the advice. I would say, rather, let every young man whose way in life has not yet been marked out, who is not sure whether God would have him labor in his native land or among the heathen, bow before the mercy-seat of God and seek until he finds the guidance which he needs. For one, I should not like to work anywhere unless sure that I was in the place God had chosen for me, and I certainly should not wish to venture out in any part of the heathen world as a messenger of the Lord Jesus Christ unless commissioned by the Saviour himself to go in that character. But, on the other hand, in view of the immeasurable opportunities afforded in that vast field, in view of the unspeakable urgency of the demand for laborers in it, and in view of the fact that in this country

young ministers go out from their theological schools to compete with one another for positions which are too few in number to give employment to all who seek them, I should certainly make the question of my going into the mission field one of earnest and constant prayer until God should decide in the negative.

When the question of a personal call is settled the next step in the young missionary's course is that of equipping himself for the life-work that is set before him. It will never do to assume, as is sometimes done at the present day, that all the equipment required is the fact of the call. God would not call any one, we sometimes hear it said, who was not qualified for the work to be done, and hence, if a man really has been moved by the Holy Spirit to undertake any task whatever, he should at once proceed to the discharge of his duty without taking counsel with flesh and blood. Such, however, is not the divine rule, and in many conspicuous instances we may see how God often calls a workman long before he is ready for his work.

The youthful David was anointed many years before he was prepared to wear the crown, and the newly converted Saul of Tarsus received his extraordinary call to go to the Gentiles while he was praying in the temple, long before he was prepared to undertake his mission, and long before his way had been prepared for him in the Gentile world. The mission fields of the present day are full of men who have had a similar experience. The call marks a man for duty, but every step of his subsequent course is subject to successive manifestations of God's will,

and it may be a month, a year, or a dozen years after his receiving the summons before his life work actually begins. It may sometimes happen, and it no doubt does sometimes happen, that immediate service is expected to follow such a call; but this is by no means a general rule, and it would be extremely unwise, and often more than unwise, to assume that every one upon whom God has put his seal for this service is thereby immediately and fully qualified to enter upon such a responsible work.

The question of natural ability is hardly to be considered in connection with this equipment, and yet it can hardly be passed by. Many inquiries are presented in regard to this feature of the subject, and many are prone on the one hand to shrink from so great a work because conscious of their own moderate abilities, while others are tempted rashly to push forward under the mistaken impression that an inferior grade of talent will amply suffice for any kind of work among the ignorant heathen. As a general rule it may be assumed that the very best men and women whom the Church can give are needed in the mission field. The man who does not succeed at home could not possibly succeed abroad. A very high order of talent is needed even among the most ignorant heathen tribes, but it is a mistake to suppose, as is usually done, that exceptional mental ability in one or more given directions is always a qualification for a successful career in life. The most able men are by no means the best scholars or the most richly endowed in their mental gifts. A high order of ability in practical life is that which enables its possessor to use all the powers God has given him. Some men have

this gift in a rare degree. A man with a few hundred dollars capital once said to me that he could get a comfortable living out of his money, although it seemed such an insignificant sum, simply by turning it over once every week or ten days. The capital was small, but every cent of it was constantly in use, and a hundred dollars actually used every week in the year is worth much more than five thousand dollars which is put to use perhaps only once in twelve months. It is often thus with men's natural talents. Some men of very moderate ability have an extraordinary faculty for using every shred of talent God has given them. It is sometimes said that this was the secret of General Grant's great success. He was not a great man in scholarship, in literature, in science, or oratory, and even in his own chosen profession of arms, when put to the test of examination he ranked far below the highest of his class; but when in active service he knew how to concentrate all his ability upon the task immediately before him, and hence his uniform success. In the mission field this practical ability is the highest order of talent, and many a man, who perhaps in his school days was regarded as a very moderate student, takes a high rank as a worker because he has no talent of any kind carefully folded in his napkin or put away out of sight and out of mind. In a few words, it may be said that a man who succeeds at home will succeed abroad, and men who are not in demand in their own land need not be sent to any other part of the world.

When we come to consider the personal equipment for service required by a young missionary, I am inclined to place, first of all, a clear personal experience

of the salvation which he goes forth to preach. It may seem superfluous to even mention this, but both at home and abroad the tendency is always apt to be manifested to assume too much in reference to the piety and spiritual knowledge of the candidate to be sent forth. It is not enough that a young man should be pious, God-fearing, conscientious and devoted, but he should know whereof he speaks, and go to the heathen land prepared not only to tell of the Saviour who once rose from the dead, but of one whom he knows as a personal Saviour and friend. He should have no hazy views on the subject of an inner Christian life, but should know what is meant by having Christ revealed in the soul, by having the Holy Spirit as the light of the temple of his heart, and by possessing the witness of his adoption into the family of his heavenly Father.

In respect to their personal experience of these great verities missionaries abroad are, perhaps, very much like ministers at home. Some speak positively and clearly, and in demonstration of the Spirit and with power sent down from heaven, while others speak with much more hesitation, and some even are almost wholly destitute of that power which was the universal gift to preachers in the apostolic day. I do not complain of, and God forbid that I should upbraid such missionaries for their shortcomings; I merely state an undoubted fact. Missionaries abroad are no better and certainly no worse than their brethren at home; and you all know, or will know before many years, how easy it is for men to gain access to Christian pulpits in this country, who, while perhaps learned in theology, scarcely know the alphabet of

the living Christianity which they are expected to preach. Many men holding unchallenged positions in the pulpit have not the skill of a Sunday-school child in leading a belated soul out of the darkness of this wicked world and into the sunlight of Christ's presence. I need hardly say that such men would be perfectly useless in trying to bring the benighted heathen to a knowledge of a living Saviour. In the mission field we need men who can say out of the experience of a full heart, "We speak that which we do *know*."

Another element in this equipment very closely connected with the personal experience of which I have just spoken, is what may be called the art of soul-winning. The missionary should be a soul-winner, and his right to this title should be fully tested before he is sent abroad. The great work of his life is to be that of winning souls for his Master, and if he does not learn how to do this before he leaves his native land it is by no means certain he will acquire the divine art after reaching a foreign field. There are too many precious interests at stake to admit of any experiment in such case as this. It is always easy to ascertain whether a young man or woman has succeeded in this definite work before being enlisted for missionary service, and yet as a sad matter of fact I am bound to say that scores and hundreds of missionaries are sent abroad without such a question being asked in reference to them. I once heard a young lady say in India that she had been asked most minute questions about her family connections, their standing in society, her education and accomplishments, her religious views and all that

pertained to a responsible standing as a Christian lady; but not a single inquiry had been made concerning her knowledge of divine things, her spiritual state, or her success as a Christian worker. This lady was exceedingly surprised at the omission, but it is greatly to be feared that in all missionary fields of the world men and women can be found who, up to the time of their entering the missionary service, had not succeeded in leading one soul to Christ. You may very naturally ask how it is that they afterward succeed in doing so. I simply have to reply that some of them never do succeed. As before remarked, it may generally be accepted as a rule that those who do not succeed in their own country will have no better success in a strange land; and hence my counsel to you would be that, whether deciding the question of your own personal duty in after years or when advising others, always to apply this test: Can, or does, the candidate succeed in winning souls? If not it will be well to pause, although it does not inevitably follow that this divine art cannot be acquired. He who taught people to "catch men" can teach any of you to lead souls to himself. I do not say that you should dismiss all thoughts of missionary service if you have not yet learned to do this work, but I certainly do say that if called to the service you certainly should learn how to perform it before leaving your native land.

Another part of the equipment is the anointing to preach which God bestows on those set apart to do this work. I refer, of course, to those who go out to foreign lands to preach the gospel. Lay workers may go for other departments of labor, and

ordained ministers may also go for special branches of service; but, whatever exceptions may be tolerated in this country, I should certainly say to every young missionary who expects to be a preacher to the heathen that unless anointed to preach he should not think of going abroad. What I mean by this anointing is simply the anointing of the Holy Spirit, or, in other words, the gift of the Spirit enabling him to do the work effectively. I have no time, and it is no part of my present task, to discuss the propriety, the advantages, or the disadvantages of reading sermons. I merely say that the missionary must be able to do something more than this. It may be that some men are anointed to read the gospel here, but I have yet to meet with any minister among the heathen who has succeeded in making any impression whatever by the use of manuscript. The gift of preaching, which practically is about the same as the gift of prophecy spoken of in the New Testament—I mean prophecy in the New Testament sense of the word—is an abiding gift of the present dispensation. It is put by the apostle Paul chief of all the special gifts which the Spirit bestows upon Christian laborers. We are to covet this gift, seek after it and, above all, exercise it. We can no more afford to let it die out of the Church than we can afford to give up extemporaneous prayer; and the Church which relinquishes so precious a gift deliberately throws away her most effective weapon of warfare, and of necessity ceases to be an aggressive organization. I say it, then, without hesitation, that we cannot do without anointed preachers in the mission field. We do not want men who cannot preach; who cannot preach as the Spirit gives them utterance;

and a candidate who has not received such an anointing should wait at the mercy-seat until the Spirit comes upon him—until, like his Master, he can stand before the people who wait for the words from his lips, and say, "The Lord hath anointed me to preach."

Next to these more spiritual qualifications an important part of the missionary's equipment consists in the education which he should receive before entering upon his work. I assume at once that there should be an education in every case. If not acquired before the call is received, the young missionary should at once make it a leading object to secure the best possible training within his reach. It is a bad sign, I think I may say a very bad sign, in a young man, for him to say that he has no time to acquire an education, or that he can do without one, or that he would backslide if he turned aside to get one—or to make any other excuse for neglecting this duty. I have marked such young men for many years, and have been surprised and often startled to notice how seldom they attain success and how frequently they sink out of sight in utter failure. But, while attaching so much importance to an intellectual training, we must always remember that the whole system of education in the case of missionary workers must be extremely flexible, so as to adapt it to the peculiar circumstances and abilities of each individual. Much will depend upon the age of the candidate, upon his ability to pursue a certain line of study, upon his previous experience and proposed field of labor. In the main, I should say that a thorough training in what is called an English education is worth more than a superficial course in the classics. I have often had occasion to

regret, when watching the course of young American missionaries in India, that so little attention is given in this country to thoroughness in the elementary branches of study. It is better not to know the Greek alphabet, and to be wholly ignorant of Hebrew and Latin, than to have a smattering of these and yet not to be able to write a correct English letter, or not to be thoroughly grounded in the branches usually taught in a common school. But when a thorough foundation in the elementary English branches is secured, then, if the candidate is not too old, let him by all means pursue a regular college course; let him aim to become a scholar and take time to accomplish the undertaking. In all foreign missions we greatly need not only men of fair education, but of real scholarship. I need hardly remind you that such men are rare every-where. They are, however, needed everywhere, and in no part of the vineyard of our Master is the demand more urgent than in the mission field. In every one of these fields a literature must be created, a theological course of study framed, institutions of learning must be founded, and young men and women prepared for the positions which the Church of the next generation will offer them. For such work superficial scholarship is of little use, and hence I always look with peculiar interest upon any young man enlisted for the foreign field who gives promise of eminence in the field of scholarship.

But while pressing the importance of securing this higher standard of Christian scholarship, let no one suppose that a young man of much more limited abilities cannot usefully be employed in the mission field. I have little fear of the success of any young man

of average ability who has secured a thorough English education, and who has industrious habits of both study and labor, provided he throws his whole soul into the work and engages in the study of the language of the people to whom he goes with the determination to master it. It would be better if he could pursue a more extensive course before going abroad, but if this is impossible he need not despair. In every part of the foreign field men may be found succeeding well as missionaries who never had the advantage of a thorough college training. I do not counsel any one to throw aside such a training if he can possibly secure it, but where this is impossible let no young man, otherwise qualified, ever despair of succeeding as a missionary; he can in a large measure compensate for the absence of a liberal education by diligence in study while in the mission field.

The young missionary should have a clear and well-grounded theology before going abroad. I do not mean that he should be thoroughly drilled in what is called a theological course, so much as that his views of vital theological truth should be clear and settled. The Christian Church of America cannot afford to export doubt or even religious speculation to foreign fields. The people of India, and I may add of other lands, are abundantly able to provide all the doubts and all the unprofitable speculations which any Church will care to contend with, and one important qualification of the missionary should be a positive faith as opposed to doubt, and a clear system of living truth as opposed to profitless speculations. He may go on throughout his entire lifetime, as, indeed, every successful worker should, adding to his

store of truth, drawing more and more from the rich treasury of God's word, but what I mean is that he should be grounded in those truths which are vital to his Christian life and his Christian usefulness. We are all learners, or at least we should be learners until our dying day. All Christians are disciples, or learners, and he who would impart valuable teaching to others must constantly be adding to his store of knowledge, else he will be utterly unqualified for his work. The neglect to do so accounts for the fact that so many ministers in Christian lands pass the zenith of their usefulness long before reaching the noonday of an ordinary life.

And this leads me to say that every young missionary should acquire settled habits of study. The work which a college training really does for an ordinary student is not so much that of imparting to him valuable knowledge, or training him for important work, as of teaching him how to study. Not very many people have acquired this habit, and among Christian ministers it is an accomplishment altogether too rare. In the mission field a successful worker cannot dispense with this qualification. The missionary is, and in the nature of the case must be, a student all his life. When asked how long it takes a missionary to master a native language of India, I sometimes reply thirty or forty years; in other words, he must study it all his days. He may be able to preach, very possibly, in twelve months or a little more, but he preaches with a limited vocabulary, a bad idiom, a false accent, and consequently with little force. He speaks very much better at the end of five years, but probably even then feels the necessity for

further study more keenly than he did at the end of his first year. And if you were to go to the mission fields of the East to-day you would, probably, find most of the veterans still engaged in the close study of the language, or languages, with which they are supposed to be familiar. Then, aside from the study of language, nearly every missionary has more or less literary work to do, or is, perhaps, engaged in educational work, which requires as close application as a similar work in an American school or college. I should hesitate a long while before advising any young man to venture into a mission field without acquiring this most important and indispensable habit of close, patient and successful study. I could prolong these remarks almost indefinitely, but suffice it to say that whatever preparation is needful in America for a successful career is doubly important in the mission field.

I cannot sufficiently deprecate the unwise haste, I think I may say the culpable ambition, of many young preachers, both at home and in the mission fields. A candidate for service in our Indian mission said to me not very long since, that he could not consent to devote two or three of the best years of his life to the acquisition of a new language, and hence he thought it the part of wisdom to abandon all thought of entering the missionary service. Three years may seem like a long time to wait before entering upon the busy stage of active life, but a man who can see no farther than two or three years ahead is not one of those who is destined to succeed in life. I have often heard young men appealing to the examples of the first Napoleon and the younger Pitt,

one of whom was Dictator of Europe at the age of twenty-seven, and the other Prime Minister of England at twenty-three. But aside from the conceit implied in such a reference—the impatient young man apparently assuming that he has the brains of these colossal giants of a stormy age—it must be remembered that both of these great men were really failures. Both died prematurely, both failed to attain the real eminence which Providence had evidently intended for them, and both should be regarded by the young men of to-day as conspicuous warnings rather than illustrious models.

The young Christian has a far nobler example set before him in the case of one of the greatest men of any age; I mean the renowned law-giver of the Jews. Moses is one of the most conspicuous figures in all history. His career was extraordinary, from his first appearance on the stage of history to his latest hour. He was a servant of God, a leader of the people, an illustrious legislator, an inspired prophet, and a man of undoubted genius in the best sense of the word. When forty years of age he was the most gifted man then living on the face of the globe, and yet, in order to prepare him more thoroughly for the greater work for which he had chosen him, God drew him aside from the influences of the world and subjected him to a discipline of forty years before his real life-work began. I never talk with ambitious youths who fancy they are throwing away valuable time, or neglecting golden opportunities, if they pause a year or two to prepare themselves before entering upon the great work of preaching the gospel, without thinking of the extraordinary contrast between these impatient

tyros and the magnificent man of God who pursued his way among the bleak, barren crags of the Arabian mountains for forty long years before he was prepared to stand face to face with Him who dwelt in the bush, who spoke from out the living flame, and who sent his servant forth upon perhaps the greatest career which has ever been assigned to any mortal.

It is said that it is an essential feature of true genius that it is never in a hurry. I beg of you, my young brethren, to be on your guard against impatience as against sin itself. Good men, like great men, can afford, if need be, to move slowly in our day, as in the age of Moses. Men and women are still sometimes subjected to long years of training before their real life-work begins. If you set yourselves apart unreservedly for God, if you allow him to fashion and mold you according to his will and prepare you for any service which may be pleasing to him, you may forever dismiss from your minds the misgiving which disturbs the peace of so many ministers, that perhaps soon after passing your fiftieth year you will cease to be in demand for service in the pulpit. If you are fully equipped according to the mind, not of the conventional minister, but of the Holy Spirit, and if you go on growing in knowledge and grace, making the first twenty or thirty or forty years of your service but a part of your preparatory training, you will in all probability do your best work after you are sixty years of age. One year in our last decade ought to be equal in its results to five, or possibly ten, years in our first. In any case, remember that God will give you abundant time to do all the work which he has commissioned you to accomplish.

My young brethren, you may not all become missionaries, but you may, one and all, become the honored subjects of a divine call. Let your life-work be chosen for you by Him who sitteth between the cherubim. It matters but little what that work may be, but it matters every thing that it be given you of God. A clear, distinct, unmistakable call from God will strengthen you for every step of life's journey. Wait on God in perfect submission to his will, with perfect indifference to personal interests, and you will in due time hear the voice, or see the token, or feel the touch, which will be to you like a pillar of fire rising out of a pathless desert. Be willing and ready, and even eager, for any service. Let the language of your hearts be:

> "Is there some desert, or some pathless sea,
> Where thou, great God of angels, wilt send me?
> Show me the desert, Father, or the sea;
> Is it *thine* enterprise? Great God, send me.
> And though this body lie where ocean rolls,
> Father, write me among all faithful souls."

MISSIONARY METHODS AND POLICIES.

SOME twenty odd years ago I called on a Chicago pastor and found him in his study ready to receive me, and apparently prepared to give me a good deal of instruction in reference to missionary work. I cannot now remember all he said, but one question which he put to me with singular confidence was this: "How do you account for the failure of our foreign missions?" Without heeding my remark, that I was not aware of any such failure, he proceeded to say that he had given much earnest thought to the subject and was trying to devise some new plan or method by which this work might be made successful. I have since found many people who, like this pastor, fancied that success on a large scale in the mission field was to be attained by the discovery of some new method of labor; and in the current missionary literature of the day it is easy to discover the presence of this same notion. It seems to be taken for granted that all the missionaries who have ever gone abroad have worked in precisely the same way, have adopted the same methods, have tried no experiments, have learned nothing by experience and, on the whole, have been rather dull and plodding workmen. There could be no greater mistake than to form any such impression. In fact, so many experiments have been tried, so many different methods adopted, that I sometimes doubt whether any more new plans can be

devised for the prosecution of the work. But whether successful or not in lighting upon new discoveries, enterprising and earnest men may be expected to persevere in the effort to improve upon former methods, and hence when we get within missionary circles we find questions of policy and method engrossing more or less attention every-where. Both in the mission field and at home a deep interest is felt in the general subject, and it is well worthy of attention for a brief hour this evening.

If you were to accompany me to India, we would land at Bombay and immediately come in contact with missionaries pursuing half a dozen different methods of labor, and yet all standing shoulder to shoulder, all working for the same Master, and working to attain the same result. In every part of India similar spectacles would meet us; and if we pursued our journey around the coast to China and Japan, in every field we would find earnest men and women using methods both old and new, profiting by their own experiences and by those of former generations, and striving in any way and every way to help forward the great work in which they are engaged. Time will not permit me to speak of all these different methods of missionary labor, but a few of the more important may be briefly noticed.

In the first place it is generally conceded in all mission fields that the primary work of the missionary is that of preaching. While some personally feel themselves called to other spheres of labor, all evangelical missionaries are prepared to admit that the honor of precedence over every other form of labor must be given to the work of preaching. And yet it

is surprising to find how large a proportion of missionaries in most fields are absorbed more or less in other forms of labor. It is felt by many that there is great danger, as cares and duties of various kinds multiply, that most missionaries will be drawn away in a large measure from this most important part of mission work. The fact that such danger exists only illustrates what I have just said, that very many forms of labor and many methods are employed in connection with the work. Some of these are wise and judicious, some are unwise in a measure, and some are questionable if not bad.

Of this last class I may mention what will undoubtedly surprise you very much: the sacerdotal theory that the true way to Christianize a people is not to begin by preaching the Gospel, but by first bringing them within the pale of the Church. It is believed, as you perhaps know, by those holding sacerdotal views, such as Roman Catholics, and that section of the Anglican Church known as Ritualists, that the grace of God flows to the heart of the believer through the ordinances of the Church. The Church is supposed to be literally the body of Christ, and hence the way to bring the heathen to Christ is to unite them to the Church, when they become literally members of the body of Jesus Christ. They are then in a position to receive grace through the medium of the Christian ordinances. The rite of baptism unites them to the Church, and consequently to the body of Christ, and thus by a logical process this extraordinary method of conversion is carried on by men of great earnestness and intelligence. The sacerdotal missionary is convinced that he is making Christian

converts when he gathers in whole villages of Hindus and makes them what we call nominal Christians. There are missionaries, and many of them, too, who adopt this method in India. Incredible as it may seem to you, the present Bishop of Bombay, a learned and able man, at the very threshold of his career proclaimed in unmistakable terms this sacerdotal method in opposition to the old-time plan of relying upon the preaching of the Gospel of Christ. Missions conducted on this plan are not conspicuously successful. In Burmah and various parts of India such missionaries have succeeded by taking advantage of disputes among existing converts to draw off considerable numbers and enroll them as members of their own flock; but in dealing with what we in India sometimes call the "raw heathen," they seem to have little or no success. There is nothing in the plan to commend it to non-christian people, and certainly nothing to impress their minds and hearts.

Just here let me refer to a very common and wholly mistaken notion which I often meet with even in India with reference to Roman Catholic missionaries. It is often said of them that they conform to the habits of the people to whom they go, that they adopt the same mode of life, and even so far adapt their religious usages to the customs of the people as to make the process of conversion comparatively easy. This method of work we are constantly told accounts for their extraordinary success, and Protestant missionaries are often exhorted to imitate them as far as they can do so without compromising themselves. So far as India is concerned, I have only to say that the whole story is almost a complete myth. In very

early times the policy of appropriating heathen festivals and idolatrous usages by simply introducing a few changes and substituting Christian names for heathen terms was undoubtedly adopted. But I am not aware that any such method prevails at the present day. In those regions where this fatal compromise was made the so-called Catholic Christians can now hardly be distinguished from their heathen neighbors, and it is simply nonsense to talk about the success of this dishonest policy which is sometimes tacitly applauded even by Protestants. But as I have just remarked about the sacerdotal missionaries of the Anglican communion I may say also of the Roman Catholics with whom I have come in contact: they are not succeeding as well as Protestants; they are making fewer converts, and they are wielding less influence among the people. As a class they are devoted, self-denying men; but after spending twenty-seven years in India, during which time I came in contact with missionaries of almost every society in the empire, I must report that I never once met with a Roman Catholic missionary who had succeeded conspicuously in making converts. The Protestants surpass them in this respect in every part of India, however different it may be in China or elsewhere.

Just here I may as well notice in its general bearing the method which has so often been commended to missionaries, and which in many countries has been faithfully tried, to adopt the dress, food and general style of living of the people to whom the missionary goes. In some countries the rule is a good one and can be practically carried out, while in others it is both unwise and impracticable. In China, for in-

stance, the missionary who goes into the interior makes himself much less conspicuous by adopting the Chinese dress, and thereby avoids a great deal of annoyance. He also gains more ready access to the people, and no doubt reduces the cost both of traveling and ordinary living. In almost all parts of India the circumstances of the missionary are entirely different. The people every-where are familiar with the sight of the English, and a foreigner coming to them in their own dress would attract the attention which in China the missionary is happy to escape. In short, the rule of good taste and good sense which prevails in all countries comes in force here. Sensible people every-where prefer to dress in such a way as to attract the least possible attention. In a country like India, American and European missionaries will attract less attention if they appear in their own dress than if they put on what seems to the mass of the people a disguise. Their high motives will by no means be generally appreciated. In the remote northwest frontier, where English people are very seldom seen, a number of missionaries have for years conformed more or less to the native style of dress, and with satisfactory results. The members of the Salvation Army have been conspicuous in India for their attempts to adapt their uniform to the native style and native taste, but after a year or two of experiment most of their leaders dropped this and put on the dress of Indian devotees. The result was that they were regarded by the mass of the people simply as an order of Christian devotees; and while I do not wish to speak too positively of the experiment made by these devoted men and women, yet my impression

is that they lost rather than gained by this extreme attempt to lay aside every vestige of English style and to become more Indian even than most of the Indians themselves. My friend, General Haig, of London, who spent many years of a very active life in India, and who was more closely identified with missionary work while there than most of his countrymen, has recently proposed a scheme to send missionaries to the Bedouin tribes of Arabia in their own deserts, and in order to reach them he would have the missionaries not only adopt the Arabian style of dress but accept also the common lot of the tribes to which they are respectively attached. He would have the missionaries accompany them in all their wanderings, wear the same clothing, eat the same food, and in every respect become like them in order to make their stay among them possible. And yet General Haig, while proposing this course to a missionary going to the Bedouin tribes, does not for a moment advise missionaries going to India to adopt the Indian style of dress or mode of life. I mention this simply as an illustration of the general rule which must be followed.

We must remember, too, that the missionary who adopts entirely the style of living of the people to whom he goes must, in many cases, expose himself to hardships which comparatively few Europeans can safely endure. In some countries the experiment would be barely feasible, but in most parts of the tropical world, including nearly all of Africa, nearly all of India, the islands of the great Indian Archipelago and more than half of China, the missionary, especially if he has a family, would be subject to

exposures which it would be almost criminal for him to encounter, living as he would in a small unventilated hut, wearing the most scanty clothing, and eating the coarse food of the common people. The experiment has been tried but too often, and I think I may say that it has never been tried successfully. I cannot recall a single instance where such a style of living has been persisted in after more than a very few years of honest trial.

The great mistake into which so many fall in considering this question is that of confounding social differences with moral distinctions. Some twenty-one years ago I met for the first time the Rev. George Bowen, of Bombay, well known throughout India as one of the most devoted and self-sacrificing missionaries in the empire. He had received a finished education, had traveled and studied in Europe, was familiar with French, Spanish and Italian literature, and had left a luxurious home in New York to devote himself to the work of India's regeneration. In order to get nearer to the people and to convince them that he had no sordid motives in coming to them, he relinquished his salary as a missionary, gave up all the ordinary comforts of his home and lived in a small hired room in the native quarter of the city. He reduced his expenses so low that his entire annual outlay did not probably exceed $150, and his simple habits and frugal manner of living were in most striking contrast with the kind of life which the natives saw in the European quarter of Bombay. When I first met him he had been pursuing this course for a dozen or more years, and I lost no time in asking how far the experiment which he was trying had

proved successful. His reply, which I have never forgotten, was substantially this: "I have not been wholly disappointed, but I have not been successful enough to make me feel like advising any one else to follow my example. And yet I have not so completely failed as to make me regret the course which I have pursued. I have discovered that the gulf which separates the people of this country from us is not a social one at all; it is simply the great impassable gulf which separates between the religion of Christ and an unbelieving world." In this reply we have the key to this whole problem; this great gulf cannot be bridged over, much less filled up. There may be reasons, and there are no doubt many reasons, to justify missionaries in adopting a simple mode of living, but less depends upon any peculiar method adopted than upon the spirit in which it is prosecuted.

As a matter of fact, in all lands God often blesses the blundering efforts of faithful but mistaken Christians, and we may safely assume that he will bless all efforts in the mission field if the work is done in the right spirit; but it will not do to assume, even for a moment, that there is any royal road to success, or any secret art by which success may be achieved, or that any one man's success is to be accepted as proof that his method is necessarily the right one and all others wrong.

But it is time to consider some broader questions of method and policy than these minor topics. So far as missionary methods are concerned the greatest battle that has yet been fought in India has been over the question of education. Up to the time of Dr. Duff but little prominence had been given to schools

as an evangelizing agency. When, however, that great leader arrived in India he at once formulated a new policy which has left its impression not only upon missionary work, but upon the whole educational movement in the empire. Without depreciating preaching, and without opposing any other agency, Dr. Duff and his society adopted a plan of establishing educational institutions of a high grade, hoping so to impress the minds of the rising generation of India as to prepare them for the reception of Christian truth, and at the same time to win converts to Christianity who would be able to assume a leading position in society. In Calcutta, Bombay, and Madras, these Scotch missionaries founded successful Christian colleges, and very soon their course began to attract wide attention not only in India, but also in Europe and America. Their policy has been warmly attacked from time to time, and while as warmly defended it has sometimes happened that education has been put forward as a more successful agency than preaching. This opinion now prevails to some extent both in Europe and this country. The warmth of the battle in India has in a large measure abated, but the question still remains, and the young missionary is often called upon to decide, when he chooses his life-work, whether he will occupy a professor's chair or become a preacher of the word. Beyond all question the right view to take of this whole subject is that of giving every man the work to which he is called, and every work the position which the providence of God indicates for it. Preaching can never be dispensed with and can never be made secondary to any other work; but still, conceding this, it must also be accepted as

equally true that Christian education cannot be dispensed with in any mission field. In some countries for a generation or two this education may be of an elementary character, but in others it will, and in the nature of the case must, aim much higher. India, for instance, is a land of colleges. You have very few colleges in America that will, in point of attendance, compare with some of ours in Calcutta. In the institution founded by Dr. Duff when he first went to India I have with my own eyes seen 1,400 students, and in the second institution, founded by him at the time of the Free Church secession, I have seen a thousand or more.

There are four or five colleges in Calcutta having over a thousand students each. In the face of such educational activity as this, missionaries would be blind and deaf to all the indications of God's providence, if they did not throw themselves heartily into the work of education. The question in all its bearings is too broad a one for me to discuss at the present. Perhaps I ought to say before dismissing the subject that there is danger, and the danger is fully recognized in India itself, that in the vigorous competition which these colleges encounter the instructors may be tempted to forget that they are there primarily as Christian teachers, working in Christian colleges, and avowedly in the interests of Christian evangelism.

You must not, however, understand me to mean that all the missionaries in India are divided into these two classes of teachers and preachers, and that one never does the work of the other. As a matter of fact, nearly all preaching missionaries are compelled to give more or less attention to school work. If not

among non-christian people, yet among their converts they will find the necessity for maintaining efficient schools, and if they themselves are not compelled to do the work of teaching they must supervise those who do, and hence the average missionary is obliged to be a school superintendent as well as a preacher. And I may here add that, with regard to many kinds of missionary labor carried on in India, every missionary ought to be able to do more or less in any department at any time an emergency may demand it of him.

The death or illness of a colleague may throw unexpected and untried labors upon the missionary, and hence he needs to be both able and willing to make himself useful not only in his own chosen department, but wherever the exigencies of the common cause may seem to demand.

As a question of policy rather than method I may next refer to the question of self support, which of late years has been the subject of a great deal of warm discussion. It is conceded by all parties that the ultimate object of the missionary is to establish self-support in the field to which he goes; but there may be differences of opinion existing as to the best means of attaining this end. At the very outset of the discussion we must pause to ask what is meant by the term self-support. It is defined in several different ways. For instance, Paul, we are told, illustrated self-support when he worked at his trade as a tent-maker, and not a few missionaries in foreign fields support themselves by some form of personal labor. In this case the missionary supported himself. Others assume that one or more workers should go to a foreign country and by applying themselves to some industry provide the

means of sustaining one or more laborers in direct missionary work. A third definition is that of raising up one or more churches in a foreign country on the self-supporting basis—that is, each church organized being required to support its own pastor and pay its own current expenses; while still a fourth definition is that each missionary shall be supported by the people to whom he ministers. We thus see a very wide question presented before us.

With regard to the first, we must concede at once that here and there the plan is a good one, and that under exceptional circumstances in every age some of God's servants will be called upon to do as Paul did at Corinth; but the rule can never be made universal.

Even in Paul's case it was exceptional, and in our busy world, with so vast a work to be accomplished, but few laborers can spare the time for such manual labor as this policy would involve. The second plan is likewise admissible under exceptional circumstances, but attended with more or less danger. It has been tried repeatedly by German missionaries, sometimes with success, but sometimes only to end in utter failure. A number of young men go abroad and combine together to prosecute some industrial enterprise as a basis for missionary support. If they succeed they are very apt to be secularized, while if they fail their missionary enterprise is very apt to fail with them. The plan is very foreign to the original missionary spirit, and yet under some circumstances it is perhaps the best plan that could be adopted. It cannot, however, be accepted as a rule, and should be tried very sparingly. The third plan, that of organizing churches capable of taking care of themselves,

is good as far as it goes, but it is very limited in its scope.

It may be a good thing to establish a self-supporting church in a foreign land, but that does not solve the question of the evangelization of the country in which it is organized. The problem to be solved is that of self-supporting missions, not that of self-supporting churches, and this brings us to the real question, How can men who are wholly given up to preaching the gospel of Christ be supported by the people to whom they preach? How can a church in India, for instance, not only support its pastor and pay its own expenses, but also press out into all the surrounding regions and lay foundations for other churches, or, in other words, propagate itself in every direction, without falling back upon resources on the other side of the globe?

This question is one which is girt about on all sides by formidable difficulties. It is not difficult in some countries, but in others it puts a severe strain upon the highest wisdom and strongest faith of the best missionaries in the field. It has not yet been fully solved anywhere in all the English world, although some progress, for which we ought to be very grateful, has been realized in the right direction. God will throw light on the subject, no doubt, but thus far the chief difficulty is found in the extreme poverty of the people. In all non-christian countries of the world nine tenths of the people are wretchedly poor. Indeed, the word poor conveys to your mind no adequate idea of their miserable condition. I have seen hundreds of native Christians together, not more than two or three of whom had an income of more than

$25 a year. In the country villages all through the empire a man with such an income would be considered fairly well off. To expect such people to support an American missionary, no matter how simple his habits, is unreasonable in the last degree. Whatever else may be done, whatever other policy may be adopted, it may as well be assumed once for all that missionaries sent from America and Europe cannot be, and ought not to be, supported by the poor people to whom most of them go. In a very few cases it may be otherwise, but as a rule it may be expected throughout the empire that the foreign missionary cannot be supported by his native flock.

But even when this is conceded the problem still remains, How will these people be able to build their own places of worship, support their own pastor, and yet evangelize the millions around them? I confess I do not see clearly how it is to be done, and yet it will be done, and must be done if India is ever evangelized at all. The ultimate organization of the work in that empire will be very different from the pattern shown to the missionary by the American churches. We have much to learn, and I trust we are all learning, but it is far too soon to assume that the whole problem has been solved. Much has been done in one district in Burmah, to which attention has been called by Mr. Carpenter's writings, but it must be remembered that the Christians of that district are relatively men of wealth as compared with the bulk of converts found in Northern India. I am strong in the faith that God is leading us in India in the right direction, and in due time we will see indigenous,

self-propagating, self-supporting churches all over the empire.

Closely connected with the policy of self-support we find another method or policy popularly known in some mission fields as "faith-work." The well-known orphan work of the venerable George Muller is taken as an illustration of the principle upon which missionary work should be conducted, and men and women go forth to mission fields avowedly trusting in God alone for support. They accept what is sent them unsolicited, and generally make it a rule never to ask directly for any contribution for their work. In many instances, however, this feature of the policy is not rigidly adhered to, and some of these faith missions in process of time have become known as successful collecting agencies. The most noted movement of the kind is that known as the China Inland Mission, which is practically maintained and directed by the faith and administrative skill of one man, the well-known J. Hudson Taylor. Dr. Cullis, of Boston, has sent out missionaries upon the same plan, and numbers who have adopted the same policy have been sent from England and Germany.

The missionaries of this class are, with rare exceptions, devoted and sincere workers, but if we carefully examine their operations it is difficult to escape the conviction that the plan, in its original simplicity, can only be worked efficiently by individuals who have the peculiar gift which this peculiar kind of work demands. Comparatively, there are few men who can repeat the work of George Muller, as the failure of many in England and America will testify. So in the mission field various weak points will be

found in the management of these faith missions. In many cases the workers are found to depend not so much upon their own faith as upon that of their leaders, or upon the parties sending them out. Others quickly fall into the habit of soliciting help and soon cease to differ from ordinary Christian workers in this respect. Others, again, become conspicuous examples of begging by indirect solicitation. They publish far and wide accounts of their labors, not omitting touching and almost pitiful statements of their personal trials, painting in graphic colors how they have to walk upon the very verge of starvation's line, and keeping prominent the fact that they do not personally ask for help, and thus make about as effective an appeal to a sympathetic reader as could be made. With the very best and kindest feelings for the excellent men and women engaged in this kind of work, I cannot avoid the conviction that a great deal of their so-called faith work involves much less of the kind of faith taught and illustrated in the New Testament than the workers themselves suspect. In fact, in some cases shrewd, far-seeing business men have little hesitation in attributing their success in collecting funds to the same business principles which lead so many men in secular pursuits to advertise so widely. But do not understand me to say that I decry all this kind of work and all these kinds of workers. Among the many there are a few who consistently and practically act upon the lofty system which they adopt. I only say that such workers are and always will be exceptional persons, and that the policy of George Muller, while excellent in the case of individuals, can never be applied to an organized

community, where in the nature of the case his exceptional faith will be the gift of but a few.

Let none who hold this so-called faith principle dear be discouraged by what I have said. In every mission field there is, and always will be, ample room for the exercise of all the faith which any Christian can be expected to possess. The work is expanding so rapidly, its needs are so great and its home resources so limited, that the missionary can make but little progress before he finds himself in the midst of pressing emergencies which test at once his faith in God, and compel him to lean hard upon the divine promises. There is abundant room for one hundred George Mullers in every mission field of the world, and the magnificent faith which he has so long illustrated can find ample scope without the organization of special missions founded upon a principle which can only be imperfectly accepted by the majority of those enlisted in the service.

As one result of the educational controversy, some influential missionary leaders have assumed an extreme position in reference to the necessity of making all missionaries preachers of the gospel. They would not only have them all be preachers, but they insist that they must all be evangelists. They would exclude them alike from the school-room and the pastoral relation. It is probable that most of those who assume this extreme position do not use the word evangelist in its strict New Testament sense, but in any case their policy is an extremely narrow one and can hardly prove successful on a large scale. When we notice how few Christian preachers are evangelists in any proper sense, and how few of them have

the evangelistic gift, it is easy to see that unless missionaries are chosen with extraordinary care, only a limited proportion of them will be fitted for this peculiar work. But unless thus fitted, the missionary thus compelled to labor as an evangelist must in the very nature of the case find his position uncomfortable and spend most of his labor in vain. Many excellent young men have been sent to the foreign field to engage in this kind of work who have scarcely any qualification for the service, and it is not strange that they seem to fail although they labor faithfully and devote their lives to their Master. If evangelists can be found in sufficient numbers it might be possible to conduct a mission upon this basis, but certainly this essential condition should not be overlooked. I do not for a moment decry evangelists as a class. I would put them forward in the very front of the battle; I would concede to them the place of honor all along the line; I would to God that their number could be multiplied a thousand-fold; but at the same time we must remember that the militant host of the Captain of our salvation is made up of what military men would call various arms of a common service. The evangelists compose a most important arm, but yet they constitute only one branch of a common service. They are needed in every mission field, but in connection with them should be found all other classes of laborers needed, and to each class should be assigned the peculiar work which both the spirit and providence of God indicate as the one to which its members are adapted.

Another most important question of policy, to which I can only briefly call your attention, but which is

worthy of careful study, is that of the organization and development of the churches formed in heathen lands. This question presents itself to the missionary as soon as he gathers around him his first half dozen converts, and, simple as the problem may seem to one looking at it from a distance, it becomes very grave indeed when the missionary on the ground remembers that the organization of his little band will tell for good or ill upon the future Christianity of the people among whom he labors, long after he is in his grave. In a country where every thing Christian is new, where not a stone of any foundation has been laid, where precedents are rare if not unknown, and where advisers are perhaps all on the other side of the globe, it requires ripe wisdom and abounding grace to enable those upon whom the responsibility rests to do their work. To say they are liable to make mistakes, and perhaps serious mistakes, would be superfluous, and yet it ought to be accepted as a settled policy of missionary administration, that in all foreign countries or mission fields those on the spot shall be intrusted with the responsibility of administering the ecclesiastical affairs of their converts, effecting the organization of churches, and directing in all the development of the work.

I do not mean that the missionaries in the field should themselves do this, but rather that they, with the co-operation of their converts, should bear the responsibility. The idea prevails very widely that all converts from heathenism must be treated like so many children, and prepared by a slow process, extending over a generation or two, for bearing any responsibility in the management of the churches to

which they belong. This notion is a very mistaken one. Ignorant and inexperienced as a convert may be, he nevertheless is a Christian member of a Christian Church and must be treated accordingly. They may be fitted for only a very simple organization, but let them have such a one as will be suited to them. They must in every case be intrusted with important responsibilities in the little churches to which they belong. The missionaries cannot safely assume that their converts are so many children, nor, on the other hand, can missionary authorities in England or America commit the more serious mistake of supposing that foreign missions must have their ecclesiastical affairs administered by parties on the other side of the globe. In every living church there are laws of growth as natural and yet as inseparable from life itself as the corresponding laws which we see in plants and trees, and we must assume that the development of every little church and of every Christian community will go on according to fixed laws, the development being from within and not from without. Hence I have long been of the opinion that the whole machinery of ecclesiastical administration ought to be present in every mission field. As a matter of fact the great missionary societies of the world have for the most part been very slow in conceding this point, and hence it happens that men of ripe experience in India meet together annually, propose changes and make arrangements for the work of the ensuing year, and then have to wait until their proposals are sanctioned by parties on the other side of the globe before they can take a step in carrying them into effect. Our own Church has perhaps gone

farther than any other in laying the responsibility of the administration in our foreign fields upon those on the ground, and I am glad to add that the general tendency every-where seems to be in this direction; but it ought to be at once accepted as the fixed policy of all missionary boards. And in sending men out as missionaries, care should be taken in every case to have at least a fair proportion of those chosen, men who have capacity to organize and to administer affairs generally.

While touching at this point upon the home administration of missionary affairs I can hardly omit to call your attention to what has long seemed to many a radical error on the part of our own Church. I refer to the singular plan of organization by which the missionary work of the Church, in the sense in which the whole Christian world understands the term missionary work, is combined with what is known as the work of Home Missions. It is easier, perhaps, to unify the administration in this way than to have two distinct organizations, but it is felt by very many, especially those who appreciate the original missionary idea of the age, that such an arrangement can only be effected at the serious expense of the foreign work. There is something about it which seems to obscure the very idea upon which the missionary enterprise is founded. Had William Carey when about to leave England been asked to adopt such a policy in connection with his enterprise he could hardly have regarded it otherwise than as a proposal practically to abandon his scheme. His was a distinct conception altogether, and such is the general conviction of the Christian world to-day. Evan-

gelistic work in Christian lands is distinctly different from the work of evangelizing non-christian nations, and Christians generally recognize it as such. Money asked for the missionary cause in our churches is nearly always asked in the name of the heathen, and it ought to be expended for the purpose for which it is given. It would be difficult at this late day to separate the home from the foreign work, but sooner or later this must be done, and the sooner it is attempted the fewer will be the difficulties encountered. For my own part I have not the slightest doubt that both of these departments of labor would gain by the separation. Our Church, by the very plan of its organization, is a home missionary Church. The foreign work was not provided for in this original organization, and should have been allowed the exclusive benefit of its own organization from the first. Our great Church can never move forward in the career of uniform and wide-spread conquest which might be rightfully expected from so powerful a body of Christians, until our missionary forces are cut loose from all other entanglements, and their undivided energies thus turned upon the specific work which God has set before them.

THE MORAL STATE OF THE HEATHEN.

THE words heathen and pagan, as you are no doubt aware, originally signified little more than villager or countryman. They were terms applied to the villagers or country people living at some distance from the cities and larger towns, and who from their remote situation were the last to accept Christianity. It thus happened that for a considerable space of time the country people, that is, the inhabitants of the *pagus* in Latin-speaking countries, and the heath-dwellers among our own ancestors, were the only people known who did not profess the Christian religion, and hence the terms pagan and heathen gradually lost their original meaning and were applied to all people in all parts of the world who adhered to their ancient religions and rejected Christianity. At the present day the former word is applied to the more barbarous non-christian nations and tribes, while the word heathen is received in a slightly better sense, and applied to the more civilized nations who reject Christianity and Mohammedanism, and retain their ancient idolatry. In the present address I use the term heathen more in the sense of non-christian than in the more narrow acceptation which a strict definition would require. It is a sign of the times, and I certainly regard it as a favorable sign, that the more intelligent people in India have so keen a perception of the disfavor with which this

word is viewed in England and America that they strongly object to have it applied to themselves. They insist that they are not heathen in the sense in which the civilized world generally accepts that term, and for one I should be very sorry to apply it to them while they so heartily disclaim it. As a matter of fact, large numbers of them are not heathen in any proper sense, and if I were to use the term at all in its strict application, I should insist on applying it to large numbers of depraved people in Christian lands as well as to those who bow down to idols in non-christian lands. The question which I wish to discuss at present may perhaps be stated thus: What is the moral and religious condition of the nations which do not accept Christianity? or, How do such nations compare morally with those nations in which Christianity is the popular religion?

This question is one of extreme interest at the present time. It very naturally affects the missionary enterprise in a practical way, and it also enters largely into the religious controversies of the age. Two views are held, diametrically opposed to one another, and both, I regret to say, extreme, and consequently inaccurate. On one hand, it has been the custom for many years to take a verse or two out of the first chapter of Paul's Epistle to the Romans, and make it descriptive of all the heathen in the world. Some intelligent people seem to assume that if they did not succeed in painting as black a picture of the moral state of every heathen community as that drawn in such terrible outline in this chapter, the very inspiration of the epistle will be impeached; and hence we are told over and over again that we have

in this brief outline a faithful portraiture of the heathen of the present day. Others, again, are impressed with the conviction that the only way to stimulate an ardent missionary spirit among Christians is to show the deplorable condition of the heathen world, and thus appeal to the pity, sympathy and Christian love of those living in Christian lands. Hence, perhaps more or less unconsciously, there has crept into missionary literature a spirit which I have long regretted, which depreciates every thing found in non-christian countries, which exaggerates the faults of the people, magnifies their defects, and pictures them as living in almost absolute darkness and misery. This is one extreme. The other goes quite as far in the opposite direction. Professor Max Muller, for instance, is so carried away by his enthusiasm that he discovers virtues where they have but slight existence, finds gems strewn all around where ordinary eyes cannot perceive them, and elevates the religion of the Hindu to a plane which to the Hindus themselves seems as high as that of Christianity. Edwin Arnold is another illustrious example of this same class of extremists. Without any serious attempt to follow the line of sober scholarship, he gives wings to his imagination, and places in a seat of honor hardly second to Christianity one of the most barren and soulless religious systems which has ever afflicted the human race. All over the world those who are eclectics in religion, that is, who decline to accept Christianity as the only true religion, given by God to the human race, are anxious to prove that the great systems of Hinduism and Mohammedanism, like Christianity itself, are more or less of divine origin,

and have been providentially developed for the use of the race. In order to make good their theory they naturally try to magnify all the virtues of the people whom we are accustomed to call heathen; and hence we meet with beautiful pictures, painted in glowing colors, descriptive of simple virtues which the missionary always fails to discover.

I need hardly say that both these extreme views are wrong. No people in the world are so utterly wretched and miserable as some of the dark pictures drawn by friends of missions would represent. Close attention to the words of Paul in the first chapter of Romans, will show that he does not affirm that all heathen were such as he describes, but rather that the deliberate forsaking of God and the acceptance of base and gross idolatry, did produce undoubtedly such effects as he mentions. It is undoubtedly true that in modern heathen lands this terrible picture can be verified but too easily; but the apostle Paul was too wise a man, and too well informed to assume for a moment that all people living in heathen lands were of this kind. When he was expostulating with the multitude who wished to worship him and his companion at Lystra, he said, in a more cheerful strain, that God filled their hearts "with food and gladness."

In his day, as in our day, we may find much sunshine in the darkest corners of our darkened earth. I have never met any people so bad, so degraded, that joy had ceased to be an experience of their hearts. It would be impeaching both the goodness and grace of God to assume that any human beings are so miserable and so depraved as the mass of the heathen world are sometimes depicted. It should be

our joy and our boast to maintain constantly that God sends his Spirit into every human heart, enlightens every conscience, quickens the religious sensibility of every individual, and does this not daily but constantly. But for this gracious and never ceasing interposition of our loving heavenly Father our poor world would become a hell in less than twenty-four hours. But the worst parts of our earth are better than a hell. That is a place utterly forsaken by God. There is more joy than sorrow in the most unhappy corner of our poor earth, and bad as the condition of the majority of the human race undoubtedly is, there are still in every land manifestations of goodness for which we ought to be unspeakably thankful.

With regard to the other extreme, I can hardly seriously discuss it. It is based upon man's imagination, and not upon any known and accepted facts. When I meet a man who seriously argues that the condition of the heathen is better than that of people living in Christian lands, I simply feel that he is not a man to be argued with. His imagination must be too active, or his knowledge too limited, or his memory too treacherous, or his judgment too warped to fit him for a serious discussion of such a subject.

It must be admitted, however, that there are some very strange contradictions which meet the careful and candid observer when he begins to compare heathen lands with those known as Christian—when, for instance, he compares India with England or China with the United States. It is not difficult to array certain facts in such startling contrast that the superficial observer might easily enough be led to think

that the two western countries surpass their eastern rivals in violence and vice. You may have heard of the first Dr. Scudder, when he brought one of his sons, who had been born in India, to this country, rebuking a man on the docks at New York for swearing. "My son," he said, "never before heard God's name blasphemed, although he was born and has been brought up in a heathen land." I have myself felt this most keenly when returning to America. You may hear more profanity in an ordinary smoking-car in the course of an hour than you would hear in a heathen village in a whole year. Then we have the startling spectacle of the English gin shop and the American saloon, practically unknown in heathen lands until carried there by what we call Christian civilization. The sad story of the opium trade forced upon China is but too well known. In India Europeans of low character are much more violent in their lawlessness than the corresponding classes of Hindus, and the simple-minded natives very naturally conclude that there is a worse kind of depravity in the English nature than in their own. Stranger still, I may mention a fact which always astonishes inquirers in this country: I am often asked if the people of India are not, like all heathen, given up to licentious habits, and when I reply that the most horrible indecency to be found in the whole empire is witnessed in the European quarters of Bombay and Calcutta, my questioners are always surprised beyond measure; and yet such is the fact. In short, at every turn we meet with these surprises, and with contradictions which need explanation.

In studying this complicated and perplexing ques-

tion we must always remember that human nature, apart from saving grace, is every-where the same. The Hindu, the Chinaman, the Englishman, and the American, are all precisely alike in the essential features of their moral constitution, and when we discover differences these may always be traced to some adequate cause; hence it follows that heathenism, in the proper acceptation of the term, cannot be confined within geographical limits. The man who forsakes God in order to worship wealth, is precisely on a par with the man who forsakes God for the worship of an animal or a stone. Both of them may be expected to lapse into a state of fearful moral declension, and hence we ought not to be surprised when when we discover even more startling habits of unnatural depravity in our great Christian cities than appear on the surface of society in heathen lands. St. Paul's well-known picture is a more faithful description of extremes of vice now practiced in Paris and New York than of any thing I have ever become cognizant of during more than a quarter of a century's residence in India. I am not surprised at this in the least; I should be surprised if it were otherwise. Human nature being the same essentially every-where, it is but reasonable to expect that those who utterly forsake God in New York and Paris, being more intelligent and having greater resources to be employed in the service of sin, would surpass in atrocious wickedness the more simple and less capable idolaters of non-christian lands. It is a startling thought that the great progress which our race is making in what we call civilization adds facilities not only for Christian work, but for the practice of every species of iniquity.

Every new invention, every discovery in the arts, every great advance in knowledge, involves inevitably immense perils. The man who ceases to fear God acquires an awful capacity for turning all blessings into so many curses, and hence the greater our advancement in civilization the more terrible is the liability incurred if our civilization is not kept permeated through and through with a Christian spirit.

Another explanation of this singular anomaly may be found in the fact that sin committed against light is more fearful in its consequences than if committed in the midst of darkness. The higher the elevation upon which a man stands the deeper will he sink when he plunges into the mire before him. Those who sin in a Christian land stand upon a higher plane than that occupied by persons living in heathen lands, and hence when they abandon themselves to evil ways they seem to sink deeper into the horrible pit than the poor creatures in heathen countries whom we are accustomed to think of as the worst of the human race. The same law will explain the fact that a woman who is utterly abandoned to evil ways so often seems worse than a reckless sinner of the other sex. She has fallen from a loftier height, she has taken a leap from an eminence which a man never occupies, and by the operation of a simple law sinks to a lower depth. We see this law operating constantly all over the world. It is better never to have the truth at all than to hold it in unrighteousness. I often hear it said that the Mohammedans are so much better in their morality than the Hindus because they possess so much more vital truth. They believe in the one ever-living God, they receive as his word large por-

tions of our Scriptures, and in point of religious intelligence are, no doubt, far in advance of any other non-christian people except the Jews—and yet, as a matter of fact, the morality of the Hindus is superior to that of the Mohammedans. I once lived in a province inhabited exclusively by Hindus, and I discovered that some of the most terrible vices known in the Mohammedan parts of India were never even mentioned among those simple but ignorant villagers who had never known any worship excepting that of idols and false gods. This unexpected fact I have always accounted for in one way. Mohammed gave to his followers a large amount of vital truth, but he taught them how to hold it in unrighteousness. Hence, so far from regarding the progress of Islamism in Africa and other barbarous regions as a blessing to the people, I am inclined to look upon it as a great calamity.

You are, perhaps, expecting me to go on with these admissions until I shall have almost conceded that in the comparison before us Christianity has no advantages peculiarly its own. I am very far, however, from any such thought or purpose. I merely wish to put the actual facts of the case honestly before you. But when I have conceded every thing the sad truth remains, when viewed broadly, about as you have, perhaps, always been accustomed to view it. The moral state of the heathen at its very best is deplorable. I do not mean that the people are all utterly depraved, or brutal, or violent, or devilish, or gross, or sensual, or inhuman, as so many have been accustomed to picture them; but two or three prominent facts have met me every-where in India and cannot escape the attention of any close observer.

In the first place, the people are "without God." As a simple matter of fact, they do not know him. They believe in his existence, they admit, as a general rule, that he is the Creator and upholder of all things, and many of them may go farther and admit that he is the Father of all men; but aside from a vague admission of these truths you may search day after day, week after week, month after month, without finding a man or woman who, in the spiritual sense of the word, knows God. What this lack of knowledge fully implies I need not attempt to state. Take out of our own country the thousands and the millions who know God, take away all the light and knowledge and spiritual power and restraining influences which accompany these persons, and you have robbed our country of three fourths of its power in every good direction at a single stroke. I do not speculate upon this subject; I do not say that the heathen have no belief in God's existence, or that they are not accessible to good influences, or that they have no conviction of right and wrong, but I simply state the fact that in the course of a long residence in India, during which I talked with hundreds and thousands of the people, I never met with any person who was not a Christian, or who had not been in close contact with Christians, who had a personal knowledge of God as his Father, much less of a divine Saviour or indwelling Comforter.

I may mention another fact which is closely connected with the foregoing and which may be regarded as a corollary of it. The heathen are destitute not only of the personal knowledge of God, but also of that hope which is essential to a genuine religious

life. Among those who have been in close contact with Christians the case may be different, but the mass of the people never think of a future state, and are absolutely destitute of any thing which could properly be called a living hope. I have questioned scores and scores of intelligent and thoughtful men on the subject, and have always received the same answer. When I ask, Where do you expect to go when you die? I am always obliged to explain my meaning at some length before I can make myself understood clearly, and then the answer almost invariably is: "How can I know?" Hope as a living, active power in the heart is something they seem to know nothing of. While they rarely seem concerned about their future, while they almost invariably die in a state of apparent apathy rather than alarm, yet they seem, as far as the observer can possibly perceive, to launch forth upon an untried and shoreless sea without a star in the sky, or a single ray of light to guide them on their unknown course. What this means only Christian people can, perhaps, fully appreciate. How much the Christian hope which dwells in the hearts of the believers all over this land is really doing for the people we little know. It puts brightness, and life, and buoyancy, and strength into the great heart of the nation. It is an unspeakable blessing to us for this present life, even if it did not point to any thing beyond; and when we remember how it illuminates the pathway of so many millions, how it throws out bright rays into the darkness and gloom which gather around every weary pilgrim as he nears the end of his journey, how it seems to bring heaven near, how it lifts the soul above the suf-

fering and sorrow of our present life, we are almost startled to think of the millions upon millions of people who "have no hope and are without God in the world." I do not say that they have no hope of any kind, but I do affirm that this living hope, this divine spark in the human heart, is something one seeks for in vain among the millions of heathenism.

It must be admitted, too, that the moral standard in heathen nations is much lower than that in Christian lands, at least in those lands where the Bible circulates freely. It is needless to give many specifications here, but with regard to the truth of the general statement I think there can be no reasonable doubt. Some forms of sin abound in America more than in India, and I am glad to add that some virtues are practiced in India to an extent which the Americans have never attained and which they ought to make haste to imitate. But after making all reasonable and possible concessions, I see no escape from the conclusion that heathen morality in its best estate is measured by a very low standard. It is not only low, but has no power to elevate itself. Special pleaders, like Max Muller, forget that by their own showing all these Oriental systems have been losing ground, morally, for centuries upon centuries. The golden age of every religion except Christianity is in the past. The ancestors of the present Hindus maintained a purer morality three thousand years ago than is known in India to-day. Through all the long generations which have since passed, every system of religion which has been introduced into India has gravitated downward from the very first. We do not

discover in Brahminism, or Buddhism, or Mohammedanism, the slightest power to rise upward or advance forward in any good direction. All these systems alike have failed to do any thing for woman, have failed to extend sympathy to the poor, to elevate the lowly, to minister to the sorrowing, to bind up the broken-hearted, or, in short, to perform any of the chief offices which a religion sent from God may be expected to accomplish. Your mighty nation has a stupendous struggle on its hands in trying to suppress the infamous polygamy of Utah. Do any of those who contend that heathen morality is practically as good as that of Christian nations, ever reflect for a moment that if the United States were a heathen country Mormonism would take its place among the other religions of the land without so much as creating a ripple upon the surface of society?

It is quite popular in some circles, and is supposed by many to savor of learning and philosophy, to scout the old Christian idea that all the great religions of the world except Christianity are the offspring of the devil, and to hold in its place the preposterous view that they were all originated and developed by God himself, that they all have been, and still are, serving their purpose, each in its own sphere, in the education of the human race, and all jointly contributing to what might be called the religious evolution of mankind. For one, I confess to a little impatience with this kind of so-called philosophy. I have no more respect for Mohammedanism as a system than for Mormonism. I do not believe that God had any more to do with the foundation of the one system than of the other, nor do I believe that he was in any way more respon-

sible for the origin and development of Brahminism or Buddhism, than for the origin of the worship of Baal, or the sacred animals of Egypt. It is simply nonsense to talk in this way with the facts of the religious life of the race spread out before us as they are. That God has had much to do in guiding, restraining, and oftentimes resisting, the progress of these various systems, every one will admit who believes in the divine administration of the government of this world; but to make the Judge of all the earth responsible for sin, and folly, and error, and falsehood, and injustice, and iniquity in a thousand forms, is a kind of philosophy which intelligent Christians can well afford to discard.

But while making these severe charges against what we call heathenism, do not understand me for a moment as bringing railing charges against the heathen themselves. I have little sympathy, perhaps I ought to say, a great deal of repugnance, for the extravagant misstatements made about the horrible condition of the heathen nations. While their condition is a sad one, while every true Christian heart must be stirred with deep sympathy in their behalf, yet there is much to alleviate their hardships and to make their lives not only endurable, but oftentimes bright and happy. The longer I have lived among the people of India the better have I liked them, and I can say to-day without any shadow of affectation that I love them perhaps better than the people of my native land. They have many noble traits of character; they have elements of moral goodness and greatness which, when sanctified by grace, will give them a noble position in the great family of our common Father; they

are by no means hard, and selfish, and cruel, and base, and destitute of all good qualities. Millions of them in their little hamlets live quiet, happy, and peaceful lives, and exemplify many noble virtues in their humble little homes. In a land cursed with polygamy there are yet millions of faithful wives and affectionate husbands. The parents love their children with a passionate affection, and the children respond with a dutiful love which is sometimes beautiful in its manifestations. Many of the stories told about the cruel treatment of old parents, or the sacrifice of infants to the Ganges or to wild beasts, have been undoubtedly true, but in all my life in India I never knew a single case of an infant being thrown into the Ganges as a sacrifice to the goddess. I have known of cruel treatment to aged parents, and yet I have seen some of these old persons brought at the last extremity to the banks of the Ganges to die, and have with my own eyes seen their children waiting upon them with an affection and tenderness which were truly touching. Hence I feel bound to maintain that the people of India are a more noble people, a better people, and a more promising people, than the outside world has ever been disposed to admit. And yet, while conceding all that I possibly can in their behalf, so keenly do I feel their need of a higher and purer life, of a brighter and more living hope, of a better and nobler civilization, and of a grander future as a nation, that if I had no knowledge of a future state of existence at all, I would still gladly devote the best energies of my remaining days to the work of bringing the people of India to a knowledge of Jesus Christ, for the sake of the unspeakable benefits which they would

receive even during this present life. The service of our Saviour is profitable for all, having the promise of the life which now is, and if we could not add, "and of that which is to come," I should still give myself freely to securing the benefit of this promise for the present life, to the people whom God has taught me to love with an affection which must be the offspring of his own blessed Spirit.

But, strange as it may seem, it is nevertheless true, that just at the present moment more interest seems to be taken in the future condition of the heathen than in their present state. Even intelligent Christians seem to be more anxious to speculate in reference to their condition in the next world, than to ascertain the actual facts connected with their present life. "The fate of the heathen" is a theme which profoundly interests the religious public, and you would no doubt think that I made a serious omission if I did not notice it this evening. I have no wish to evade it, but you must allow me to protest against the impatient urgency with which this discussion is usually pressed. It is foreign to the spirit of the New Testament. God would have us open our eyes to the facts of the present, rather than speculate about the future, or concentrate our attention upon a distant future, even apart from a spirit of speculation. The pervading spirit of the New Testament is that of intense interest in the facts of our present life. Salvation is a present salvation from present sin, rather than from a future hell. The heathen in Paul's day listened to a very simple gospel of present deliverance, and no room was left for questions about their fate as distinct from the fate of other people. The

early Christians seem to have been well content to leave the judgment of men and nations to him to whom it belonged, and applied themselves diligently to the work of saving all men from sin and death.

But while protesting against the distorted shape in which this question is presented I have no wish to evade it. When I first went to India I formed a harsh judgment of the people whom I first met, and could see little hope in their future. For instance, not one among them seemed to observe an ordinary standard of truth. They would deviate from the truth, often without any concern whatever, and when I remembered the doom of "all liars" their fate seemed sealed forever. As time passed, however, I learned to discriminate more wisely, and to shrink from rash judgment in a case involving such awful interests. I began to notice, too, that while the multitude seemed bent on evil ways, the people themselves drew a line of distinction between good and bad men. I would here and there meet one who by common consent would be called a good man. He would not be exact in speaking the truth, but the general rule of his life was that he preferred good to evil, chose good ways rather than bad ways, or, in other words, loved light rather than darkness. Such men were few, but they could be found, and when found would be respected, and trusted, and loved.

My next step was to remember that God would judge his creatures not by a common absolute standard, but by the measure of light which each receives. In exact proportion to the amount given will be the amount required. The standard of truthfulness even may differ in the case of different individuals. "Lies

of courtesy" are not unknown in Christian lands, and are not regarded by a polite Oriental as in the faintest degree criminal. No man is or can be absolutely truthful, and we who allow prejudice to warp our statements, or fail to curb imagination at times, or sin by careless speaking, need to be slow in setting up the standard by which the heathen are to be judged. For my own part, I learned in time to recognize among the heathen those whose word I trusted, and who could be depended upon in any clear case of right and wrong to adhere to the truth. They had but little light, but, such as it was, they preferred it to darkness. Now we have only to remember that men are condemned, not for rejecting a personal Saviour, but for loving darkness rather than light, and the difficulty, of which so much has been made recently, at once vanishes. "This is the condemnation, that light is come into the world, and men love darkness rather than light." Men and women in heathen lands, one and all, receive a measure of light. They all know the difference between right and wrong, between good and evil, although they do not sharply draw a line of demarcation between the two. They do not get this moral discrimination from their false systems, but the Holy Spirit writes it upon their hearts. Hence they have no more urgent need of a second probation than the mass of those living in Christian lands.

But it will be said that the number of those relatively good, such as I have described, is very, very small, and hence practically we must give up the heathen as lost. Does it ever occur to you that the same remark might be made about the people of Chicago? A veil of awful mystery hangs over every

glimpse which we can get of human life, past, present and future; and yet I know no problem connected with our future which wears darker hues, or is shrouded in greater mystery, than some of the questions which confront us in our every-day life. A thousand questions press upon us for answers at every turn, in the presence of which the whole world stands dumb. God's word sheds light upon our own pathway, but does not assist us in prying into all the mysteries which veil the future of the human race. We know that sin works ruin, that its fruit is death, and that the stars in their courses do not move more resistlessly onward than punishment follows in the pathway of transgression and ruin in the wake of sin. We know, too, that in the clearer light of the final day God will vindicate his ways in the presence of a gazing universe, and we can well afford to wait for the revelations which God is reserving for that great day. The Christian believer who sits at the Master's feet has a faith which does not so much solve mysteries as penetrates beyond them. A lady who had passed through a severe struggle with skepticism emerged into clear sunshine when she found Christ. Her doubts and difficulties all vanished as if in a moment. A friend asked her, "Have you solved all the difficulties which troubled you?" "No," was her noble reply, "but I seem to see beyond them." So may we all do. We cannot fathom all mysteries, but we need not put out our eyes because we cannot see every thing at a single glance.

As a missionary I look upon the present state of the heathen world as deplorable in the extreme. I have and can have no sympathy with the notion

which prevails in many quarters that the heathen are in no special danger. I find the word *perish* in the New Testament, and I see immortal souls perishing before my eyes every day I live. The man who does not see them needs to have his eyes anointed, and that speedily. There is hope, there is salvation for the heathen nations and for sinners every-where, but it is not found in speculating about their future or founding hope upon guess-work. Whatever may happen in eternity, there is hope and help *now* for all men. Our duty is plain; our work is before us. Dark as is the outlook to-day, a brighter day has already dawned, and the time is hastening when all the nations will walk in the light of God.

MISSIONARY SERVICE AS A CAREER.

THE subject announced for this address may possibly have given you some surprise. Throughout the previous addresses I have steadily maintained that Christian workers have no right of choice, and should have no concern in reference to the particular employment which falls to their lot. The Lord of the vineyard himself sends forth the laborers and assigns to each his special task, and hence it may seem that a discussion of the character of the service is somewhat out of place at the close of addresses in which such a view is upheld. That, however, is by no means the case. No good work ought to be misrepresented or needlessly misunderstood. Much harm may be done to the work itself by depriving it of the sympathy, good-will and hearty support which otherwise would be given to it. Intelligent Christians wish to give their money in aid of the most deserving objects within their reach, and sincere young men and women are often, in a large measure, guided in their decision of duty by the representations made to them of the work for which their services are asked. As a missionary myself I feel something like a godly jealousy for the reputation of the service. I regard the great missionary army of the world to-day as composed of as noble men and women as are to be found in the world. I regard the enterprise in which they are embarked as the grandest ever committed

into the hands of mortal man, and as I honor the workers and the work, so I must be permitted to clear away some mistaken impressions which prevail too widely in regard to the true character of this service.

The popular notion which has long prevailed with regard to the missionary service is that it is a good work, carried on by good men and women, who work with good aims and accomplish good results; but that it is a very simple work, requiring a very moderate grade of talent in the workers, and having nothing in its modest routine to challenge a high order of courage, or to call forth the best energies of those engaged in it. A little hut with a palm-tree near the door, a group of half-clad and tawny children under a small arbor, and a benevolent-looking missionary teaching them out of a spelling-book, make up the outline of the picture with which missionary life is popularly identified in the minds of many, including often intelligent persons. Young men of promise are often urged not to sacrifice their talents in a service so far beneath their merits. They are told that scholarship and culture would be thrown away in such a field, and to many it seems like absolute folly to take a man from the pulpit of a cultured city church, and put him down under a palm-tree on a tropical island, or in an obscure hamlet on a distant mountain slope. I have myself heard such a proceeding stigmatized as a living burial, and perhaps the general impression, even at the present day, with the majority of intelligent persons is that, at the very best, life in the foreign mission field involves a great deal of sacrifice to young men of talent, and offers nothing better than a quiet, uneventful, though

good and useful career in some obscure corner of the earth. I need not say that I utterly repudiate this whole idea. I have long counted myself fortunate and honored and, I may add, blessed, in having been allowed a place in the missionary ranks and a post in the great mission field, with an opportunity to work for God under circumstances which give better promise of abiding results than perhaps could have been found in any other part of the wide world.

In trying to remove this misconception let me first of all remind you that all heathen people are not by any means mental babes. The young missionary who goes to India goes to a people whose leaders had attained a high grade of culture a thousand, or possibly two thousand years before our own ancestors had emerged from barbarism. He goes among a people whose sacred scriptures rank in point of antiquity with our own, and are written in a language much more polished, and a great deal more fully developed, than the ancient Hebrew, in which our own earliest Scriptures were given to the world. If the Indian people have not maintained the high promise with which their ancestors first appeared upon the world's stage, they have nevertheless preserved distinct marks of the ancient genius of their race, and the youth who goes to them with a feeling of contempt for their mental capacity will probably have this delusion dispelled somewhat rudely before he has been long in contact with them. The case will be very similar if he goes to China, or Japan, or any part of the Buddhist world.

But the popular idea to which I first alluded has reference chiefly to the more barbarous heathen races.

The old notion was that all idolaters were necessarily ignorant and degraded. This is by no means the case every-where, but it may be assumed that the missionary who goes to Africa will find himself in the midst of a barbarous people whose religious notions are of the most primitive kind, and who may be supposed to require religious teachers of only very moderate ability. With regard, however, to this whole misconception, let me say here, once for all, that the missionary makes a great mistake who puts too low an estimate upon the natural abilities of any members of our common human family. The human mind, however sluggish it may be in the abnormal state into which dense and ignorant heathenism plunges it, is by no means dull and stupid when once fully aroused. The ignorant barbarian ceases to be a child in thought when once his mind begins to lay hold of the mighty problems which cluster around the most primary conceptions of a supreme God and of an eternal life beyond the grave. He has a thousand questions to ask, and he is not satisfied with the evasive answers which might perhaps silence, without instructing, little children. The Christian world, only about a quarter of a century ago, received a striking and certainly a very startling illustration of the danger which attends the sending of inferior or unsound men to heathen tribes, even though not far removed from the domain of barbarism. You have all heard the story of the late Bishop Colenso, whose faith in his own Scriptures was almost wholly overthrown by the questions of an intelligent Zulu convert. The learned bishop was not only unable to answer questions proposed to him by this recent convert from African barbarism, but was

actually constrained to give up his own confidence in the historic value of the books which he had always before regarded as the writings of Moses. Those who defend the policy of sending third-rate missionaries out to heathen lands, should ponder well the extraordinary failure of this learned and in some respects able Anglican bishop while working among a people who had never known the use of letters before becoming Christians.

But even if we were to concede that all the heathen were like so many children, and that for several generations to come they will remain like children, it does not follow that the missionary sent to them need only be a man of moderate ability. It is a very great mistake to suppose that children and childlike adults can be successfully taught or governed by inferior persons as well as by those specially fitted for such duties. It is well known by those who have given special attention to the subject that it requires a higher order of genius to govern small children than older ones, and the same remark is true in regard to teaching them. A similar mistake is widely entertained with regard to what is called childhood literature. It is assumed that almost any person can write a book good enough to take its place among the thousands of worthless publications which are put forth in the name of our little ones, but those who really possess the high gift of being able to speak through the printed page to the little folks are few indeed, and deserve a great deal more fame than they have usually acquired. The successful writer of stories for children is as much superior to the popular novelist as General Grant was superior to a second-

rate cavalry raider. Hans Christian Andersen, for instance, was a man of a finer and higher order of genius by far than Wilkie Collins or any sensational writer of his popular but worthless class. I recently met with a statement in an English review which strikingly sustained this opinion. The writer remarked that in all the range of literature no higher genius was required than that which could produce such a book as the very simple little story known as *Alice in Wonderland;* and yet it is more than probable that nine tenths of those who have read that singular little book have in their own minds put it down as a hastily written production of some ordinary person, and a work which could be easily imitated by any one familiar with the writing of stories for children. Those who have had experience, however, with teaching children, or writing for them, or governing them, or, in short, who have taken any pains to interpret childhood as it is, will have no difficulty in understanding how true such a remark really is. You see, then, that whether we look at the ignorant and barbarous tribes of Africa, or the degraded islanders of some of the groups in the Pacific Ocean or the Indian Archipelago, or, on the other hand, at the civilized and intelligent Buddhists, Brahmins, or Mohammedans of Asia, in any and every case we need workers who are able to deal with men; workers who would be able to succeed in a country like America or England; workers who can stand up in the presence of any people of the world, and quit themselves like men in any moral contest in which they may become engaged.

It would be well for those who plead for the policy of sending half-taught school-teachers—men and

women hardly competent to take charge of the lowest grade of a common school in our American States—out into the heathen world as missionaries, to remember that some of the greatest men of the century have not thought it beneath them to go to the lowest and most difficult parts of the mission-field; I mean, to work among the barbarous heathen tribes. Few names of the nineteenth century have become more illustrious than that of David Livingstone, and yet this great man did not think that he had found an occupation below his actual merit when, with chalk and blackboard, he laboriously toiled with ignorant Kafir and Hottentot negroes, to make them understand the use of letters as a preliminary step to teaching them how to read. Other men, perhaps really as great in genius, and certainly superior in scholarship and general culture, have devoted themselves in other fields to work quite as rudimentary, without a single thought of the work being beneath them, or of their education or culture having been thrown away. Such men comprehend, what other men with smaller souls and inferior culture, perhaps, never can comprehend, that genuine culture is never thrown away; and that the place of honor in the field of Christian labor is not determined according to the standards of a world which is ruled by short-sighted selfishness. Had David Livingstone thought himself too good or too great for the elementary work which he undertook, and so successfully accomplished, in the earliest days of his missionary career, he would have been altogether unfit for the grand achievements with which God honored him later in life. In nine cases out of ten the place of honor among Christian workers is

the ordinary place; the place which, according to the world's standard, every young man would try to shirk. The road to success in the mission field, as in every other sphere of noble moral achievement, is not a highway of ease, but a pathway through the midst of downright earnest toil, of unselfish labor for the good of those who are the most needy of perhaps all the human race.

Let me now call your attention to several advantages which the missionary possesses over his brethren in the home field, both in the position which he occupies and in the opportunities which are afforded him for accomplishing good and great results. In the first place, nearly every missionary is, or, at least, may be if he chooses, a founder. He has before him a wide field, a field, indeed, so very wide that to him it is practically boundless. He goes where the foot of a Christian laborer has never before pressed the soil, he enters village after village where no Christian church has been organized, and he is permitted in the course of an active lifetime to found church after church and school after school. He may be permitted to establish a press, or an orphanage, or a hospital, or a dispensary, or an asylum, or some other agency connected with the missionary enterprise.

I do not know how it may be with others, but to myself there has always seemed something like a strong fascination in the laying down of abiding foundations. I think, too, that there are few Christian minds which are not susceptible to a feeling of the same kind. Let any one, for instance, go out a month or two hence and plant a tree, and as he does so think of the fruit which other hands will gather from its

branches after he is dead, or the shelter which weary passers-by will find beneath its foliage long after his weary hands are at rest forever, and if he can do so without finding intense satisfaction in the thought, he certainly differs from most members of the common race to which he belongs. I do not wonder that among the many works of merit practiced in India, the planting of a tree, or the opening of a fountain, or the digging of a well, or the construction of a tank, or similar works by which generations of the distant future may be blessed, all occupy a place of high honor, for they all appeal to a principle which is strong within us; and although the meritorious value of such works may be all wrong, yet the thought which lies at the root of such enterprises is not a bad one. It is a noble ambition to wish to do something which will make others happier and better long after we have been forgotten on earth. As with founding, so with building. Paul was very sensitive with regard to building upon foundations laid by other men, and yet he recognized the fact that such a division of labor must exist in the Christian Church; that while some men would put down the foundation it would be left to others to build thereon. He pointed out also the necessity of having wise master-builders for this department of labor. In all parts of the universal church to-day we may see this double work going on; some are founding, while some are building upon foundations laid down for them. If it is a noble aspiration, and one which appeals to a sanctified ambition, to desire to lay foundations, it is scarcely a less worthy aspiration to desire to carry forward a building which has been begun by other hands. The

mission field furnishes constant and grand opportunities for this kind of labor. Enterprises of many kinds meet the young missionary at the very threshold of his work, and he is made to feel constantly that he is building for years and generations yet far in the future. There is a feeling of profound satisfaction which attends all labor of this kind. There is an element of permanency in it which is so often absent in other spheres of human effort. Nothing could be more baffling and utterly wearisome than to be compelled to spend years in beating the air; and yet among the multitude of earth's great toilers very many can be found who seem to be engaged in this kind of unremitting effort. They struggle and toil and work, often painfully, and yet seem to accomplish nothing. There is no element of permanency in any thing which they do. They die, and all their efforts seem to be buried in the grave with them. A month has hardly passed away until every trace of their existence in this world has utterly vanished. They have not founded any thing, or built any thing, or planted any thing, which lives or abides. They have not made human hearts better, or human lives happier, or human homes brighter, by their stay among their fellow-men, and so they die, and accordingly are speedily forgotten. If any man in the mission field leads such a career, or leaves behind him such a record, to be almost absolutely effaced in a single day, the fault is altogether his own. His opportunities are so grand that if he neither builds nor founds the fault must lie wholly at his own door.

I hope, my young brethren, that you appreciate what I have just been trying to put before you. I

am not appealing to your ambition as such, but to a nobler and a very much higher motive. I believe that the constraining love of Christ in the unselfish heart will prompt you to seek the opportunities of which I speak, and that it becomes as natural for the Christian laborer to incorporate an element of permanency into his labor, as it is for the coral insects to build their shining reefs, or for the vine to clothe itself with clusters of purple fruit. I have observed, sometimes with deep concern, what seems to be an increasing ambition on the part of young ministers in this country to win a position of a very different character. The standard of success which is recognized by perhaps the majority of ministers in this country at the present day is to my mind a very false one. The young minister counts himself happy, and his friends regard him as successful in the highest degree, if he secures the pastorate of a church whose foundation has been laid and whose walls have been built by other hands. He has not done a stroke of labor, he has not laid a stone in the foundation, or a brick in the wall, either of the material building or the spiritual structure which it so fitly represents. The very salary which is regarded as a conspicuous element of the success which he is supposed to have obtained, has been won for him by other laborers. He takes possession of his pulpit and is happy if he can command a large audience at the Sunday service. He holds what is given him, and at once begins to look for a similar but still better position, to be secured at the earliest possible date. In due time he succeeds in his wishes, and is inducted into another pulpit under precisely similar circumstances, and thus he goes through life, always entering

into other men's labors, always occupying pulpits erected by other hands, preaching to congregations gathered by others, and enjoying the fruits of other men's toil. He regards himself and is regarded by all his friends as successful, but probably as he nears the end of his course he begins to discover what faithful friends should have pointed out to him at the outset, that such a career at its best estate is but a long series of conspicuous failures. He has neither founded nor built any thing, but has simply succeeded in diligently entering into other men's labors and eating the fruit thereof. You have all no doubt read Professor Drummond's well known *Natural Law in the Spiritual World.* If so, you will remember his striking illustration of the hermit-crab, the little creature which refuses to construct its own shell but takes possession of a cast-off shell of some other little fellow-creature of the sea, in which it can live and grow at its pleasure. The little crab finds the home which it seeks, but nature punishes it by degrading it, as every species of parasite in the world is degraded. The minister of the present day who is regarded as attaining a high ideal—I mean in the judgment of the popular mind—always seems to me to be but a conspicuous illustration of the hermit-crab. He constructs nothing for himself, but seeks and clings to that which some one else has left, and instead of being brilliantly successful is really but a conspicuous illustration of the law which degrades the ecclesiastical parasite as relentlessly as it does the little crab by the ocean shore. He never really attains to a high ideal, although engaged in the noblest service which, perhaps, engrosses the energies of any body of living

men. He achieves little or nothing, and at the close of life discovers to his dismay that he has really accomplished nothing, and is leaving behind him no living, growing work of any kind to bear witness to his labors after he is gone.

I am glad to assure you, my dear young brethren, that the missionary service can set before you a higher ideal than this. I think I may add that it will spread no such snare for your feet as that I have just described. It will give you abundant opportunities for founding and building in places where other laborers have not preceded you, and where you can always be happy in the assurance that you are preparing the way for men to follow you who will complete the structures which you commence. If it is more blessed to give than to receive, it is certainly more blessed to prepare the way for others than to follow in a way which has been prepared for you. It will develop a nobler manhood in you, it will teach you to bring all your best resources into active exercise, it will bring to you a knowledge of the luxury to be found in living and working in the name and in the spirit of your ever blessed Master, and it will deliver you at a stroke from the wretched heart-burnings which attend upon the interminable rivalries of the overcrowded ministry in your native land.

There is another feature of missionary work which further illustrates what I have been saying, and also offers a wide range for the exercise of the highest abilities and best culture which the young missionary can bring into exercise. I refer to what may be called his administrative work. He may not at the outset have any thing to do in this particular line, but as soon as

he begins to gather converts around him he will be called upon to direct the labors of preachers of various grades, colporteurs, teachers, and other laborers, such as are always needed in successful mission fields. In our older missions—for instance, in India, as at present organized—a presiding elder is in reality more like a bishop, than like a presiding elder such as you are familiar with here. The preacher in each mission station is more like a presiding elder, than like what you in this country are accustomed to call preachers, or ministers. The ordinary missionary whose name figures in the list of Conference appointments, has in his particular station five, or ten, or twenty preachers working under his direction, each of whom again will have from one to ten villages, in each of which will be found organized bands of Christians. The presiding elder is thus in reality superintending a group of districts, rather than a group of stations such as you are familiar with in this country. The District Conference in that part of India is really a much more important assembly than the Annual Conference. But it is not merely in the supervision of these numerous preachers and scattered congregations that the missionary has opportunities for exercising his administrative ability, but he has schools as well, and in many cases his responsibilities as superintendent of schools are hardly less weighty than those of a superintendent in any of your flourishing towns or smaller cities.

There is still another phase of his work which any zealous, love-inspired preacher of the Word may innocently covet; I refer to the opportunities for leadership which he enjoys. It is one thing to admin-

ister successfully the affairs of existing churches; it is quite another, and, as I venture to think, a much nobler thing to lead forward a body of Christian workers, and, winning captives from the hosts of sin and Satan, gather them into churches and establish them in the Christian life. In all the mission fields of the world God sets before the willing missionary magnificent opportunities for this kind of leadership. I am not sure that the very idea which I am trying to convey to you has not become obscured to a great extent in this country; but fifty years ago our fathers were perfectly familiar with it. The great leaders during the first two generations of our own church life were all militant leaders, and while some of them were able to administer, yet their most enduring fame, no doubt, rests to this day upon their achievements in the field rather than upon the exercise of their administrative functions. It is quite possible that great leaders of our militant hosts may yet be raised up in America, but present indications certainly seem to point the other way. In the mission field, however, such opportunities are found in every direction, and will continue to be found for at least centuries to come. I would not appeal to a vain ambition, and I trust, my dear brethren, that there is very little of such ambition lurking in your hearts, but believing, as I do, that the heart of every young man whose spirit has been touched with living flame from the Shekinah of the upper temple, glows with an intense desire to push forward to the front, and bear a part in the advance movement of the great hosts of the Captain of our salvation, I think it but right to point out to you the magnificent opportunities which God pre-

pares for those who are willing to embrace them. There are victories yet to be won which will far transcend any that have ever been achieved in the past; there are battle fields awaiting us in the future which will call for more stupendous exertion, for greater sacrifices, and, perhaps, for even greater heroism than any which have been witnessed in all the past of Christian history. You should count yourselves happy that you live in such an age, and that such magnificent opportunities are thus set before you.

I have spoken of the work of founding, and building, and administering, in connection with labor in the foreign field. It would be well for you, however, not to limit the terms founding and administering to the narrow little sphere which I have used in illustration of my meaning. Those who go forth into the heathen world to lay foundations and to build thereon often found and build more wisely than they know. The faithful man who in an obscure corner of a distant province faithfully labors to lay the foundation of a little church of Christian converts is, perhaps, laying the foundation of a Christian empire. The little districts of which you read in an ordinary missionary report from India or China are in reality like so many of your American States. When I first went to India I was posted at a station in the Himalayas, in a mountain district inhabited by Hindus. It seemed to me as if I had a very remote station in a remote part of the world, but I was really trying to plant Christianity in a province about equal in population to the State of West Virginia as it is to-day. My second station was in a still more remote district, but at a point midway between two provinces about equal

in extent and population to the one I had just left. My third station was in a district containing nearly a million people. My fourth was in a city containing 250,000 inhabitants, and the capital of a province containing 11,000,000 people. My fifth was in a city of 800,000 inhabitants, and the capital of a group of provinces containing no less than 60,000,000 people. I have thus by my own practical experience fully discovered how narrow was my first view and how mistaken my impression, that I was laboring but for a little group of remote villagers in a place where very great results could not be expected, and where the outer world could never feel the influence of the work accomplished. Long ago I learned fully to appreciate the fact that wherever I went, and in whatever particular spot I might succeed in founding and building a Christian church, I was working for millions rather than for hundreds, for the future rather than for the present, and for an empire rather than a village.

I wish I could impress upon your minds even faintly an idea of the magnitude of the field which God has set before his people. India, for instance, is another Europe. It is more than twice as populous as the Roman Empire was when Paul and Barnabas sallied out of Antioch to enter upon the missionary work of converting the then known world. It is a group of nations with different languages, but with similar customs, similar religions, and many features of a common nationality, and yet separated by influences which have thus far kept them from blending into one mighty empire. That which neither a common faith, nor common interests, nor military power, has

ever been able to fully accomplish, will be done by the gospel of Jesus Christ. When the caste system shall be destroyed, when idols shall be cast away, when Mohammedanism shall be overthrown, and the teeming millions of that bright land become the servants of a common Master, these separate nationalities, under the fostering and beneficent government of England, will be welded into one mighty empire to take its place among the great empires of the world. The missionaries of India have thus the task set before them of building up a spiritual empire such as the world of the present day has never seen. They need to be men of purity and devotion and unselfish love, of ripe experience and of the wisdom which cometh down from above. They need, also, to be men of a very high order of Christian statesmanship. In all the wide world there is no field of Christian activity which calls for a better or an abler class of workers than the India, and, I may as well add, the China, of to-day, and nowhere else in all this bustling, active world can better opportunities be found for young men and women who seek not for ease or personal comfort or local fame, but for possibilities of the most extended and most enduring usefulness. The very angels in heaven might almost envy those of you whom God may honor by choosing you for service in this great field.

A career in the missionary field is one which angels might envy and which men should never despise. Its rewards are sometimes in the future, but always sure and always worthy of a service which stands second to no other on earth. The world may despise it or undervalue it for a few years longer, but a century

hence even the world's estimate will have wholly changed. The change which has taken place in public opinion in the century now nearing its close can hardly be sufficiently appreciated. One hundred years ago William Carey was just entering upon his first pastorate, and the great missionary movement of our day had not yet been heard of. A few years later Carey turned his face toward the East, and entered upon what seemed the wildest and most hopeless project of that worldly era. Theologians opposed and denounced him, traders and politicians persecuted and hindered him, the protection of his country's flag was denied him, the heathen misunderstood him, while his own countrymen were often his most unrelenting enemies. He braved dangers, endured hardships, turned a deaf ear to the voice of obloquy and ridicule which ever and anon reached him from his native land, and stood bravely at the post where God's own hand had placed him. Denounced in the House of Commons, ridiculed in the *Edinburgh Review* by Sidney Smith, from whom he received his now famous title of "consecrated cobbler," and jeered at by all the fashionable world, he held steadfastly on his way, and lived and died a simple missionary of Jesus Christ. But long before his death his Master had vindicated his servant even in the eyes of the world. He lived to be an honored guest and a trusted adviser in the vice-regal palace from which the edict of banishment had once been issued against him. He won the confidence of the people for whom he lived and labored, and gained the esteem of his countrymen among whom he moved as a venerated saint of the Most High. As old age drew near hon-

ors began to cluster thickly around him, but he was still a simple missionary of Jesus Christ. On his tombstone he directed that this couplet should be engraved:

> A guilty, weak, and helpless worm,
> Into thine arms I fall;

and the words expressed the spirit of the man.

Long years have passed since the death of William Carey, but each year has only added luster to his fame. The very names of his former persecutors, once leaders in Calcutta society, would have long since perished but for their connection with this great man. The epithet coined by Sydney Smith will probably survive every other word and phrase written by that popular satirist, who in future centuries will only be remembered as the man who ridiculed William Carey. During a residence of a dozen years in Calcutta I met many tourists from England and America. Among them all I recall but one who wished to see the house in which Macaulay had lived. One asked to see the house in which Thackeray had been born, and two or three inquired for the residence of Warren Hastings. But, literally, scores upon scores have asked to be led to the grave of William Carey, and the little burying ground in the old Danish settlement of Serampore has become like a pilgrim's shrine, to which Christian men and women come from all parts of the world. No man ever entered a more despised service, and no man was ever more signally honored and rewarded by the service to which he gave himself. The missionary's calling is a noble calling, and it has enlisted the service of a long line

of noble men and women. God forbid that I should ever regret that a humble place has been given me among men so noble and so great.

I crave no higher honor than to retain this place, and trust that God will permit me to finish my course in the mission field, and to die at last in the ranks in which I have long counted it a joy to serve. The lowest place in such a service might well become the object of an angel's envy. Happy, thrice happy, is the young man who is chosen of God for it. For such a signal mark of the divine favor he should praise God evermore, and make haste to consecrate all his ransomed powers and all his earthly days to the high calling with which God has honored him. Among those who listen to me now there are, I trust, those who will ere very long be called and enlisted for this noble service. Let such be the recipients of no man's pity. They are fortunate and favored among the sons of men. They have a happy lot and a joyous service on earth, and will ever be numbered among those saints whose works shall follow them in the everlasting rest above.

THE FAREWELL COMMANDMENT.

WE are all familiar with the Ten Commandments, and the New Commandment, and the imperishable words in which they are expressed meet our gaze in almost every sanctuary and almost every Christian home. It is right that this should be so, and yet it is strange that another commandment, equally binding, and peculiarly sacred because the last command of our Saviour before ascending from Olivet, should have been almost overlooked. Before his death Jesus had spoken of the great work of preaching his Gospel among all the nations of the world, and after his resurrection he repeatedly enjoined this duty upon his disciples. The very brief and fragmentary record which we have of his sayings during those eventful days between his resurrection and ascension makes it clearly evident that this was kept prominently before the minds of the disciples to the very last. On the evening of the day of his resurrection he unfolded this great plan to his assembled disciples. On the mountain in Galilee he enjoined it as a solemn duty upon them, and from the brief story given in the first chapter of Acts it is evident that this was the subject of conversation as the Master and his disciples neared the crest of Olivet, over which the cloud was already hovering which was to veil him forever from mortal sight. The disciples, like too many in our own day, were eager to

know more about the date of what they supposed a near event, but Jesus had other lessons for them. "Do not trouble your minds," he said, in substance, "with such matters; God alone knows the dates of eternity. Your duty is practical and immediate. You are to be clothed with authority and power, and are to witness for me, and of me, in all this region round about, and beyond those eastern mountains, and far beyond that great western sea, even to the uttermost part of the earth." Words could not have been uttered under more solemn and impressive circumstances, and this farewell commandment of our risen Lord and Master should be received by the universal Church in every land as the expression of an obligation which is forever binding, which takes precedence of every other duty, and which never can be laid aside, even for a day, till the original commission shall have been fully executed. It is an obligation to evangelize the world, to preach the Gospel to every nation and every creature, to make disciples of, or Christianize, all nations.

If we carefully examine the terms of this commandment we will find that the task set before the Christian world is a striking one in four particulars:

1. *It is world-embracing in its extent.* All the nations of the earth are to hear the joyful sound of the Gospel. The little kingdom of Solomon had once seemed like a vast realm to the loyal Hebrews, and David's son was regarded as a mighty monarch because he ruled from the river of Egypt to the end of the habitable region on the north-east; but David's greater Son was to sway his scepter over all the nations of the wide earth. His Gospel was to be pro-

claimed every-where, and lest any erring disciples in any after age might be tempted to limit the commission to artificial boundary lines, God's word, both before and after Christ, was made very specific. The King seen by Daniel in the night-vision received a kingdom which embraced all people, nations, and languages, and when John, who was the Daniel of the New Testament, saw the angel flying in mid-heaven having the everlasting Gospel to preach, it was for "every nation, and kindred, and tongue, and people." Jesus had died for all the race, and his message of salvation was to all for whom he had died. History tells us of ethnic religions, but God's word recognizes nothing of the kind; and the Christian messenger who goes forth in his Master's name dare not pass any nation, or tribe, or family by. Christ is the Saviour of all men, and Christianity is to be the religion of all nations.

2. *The work is to be done thoroughly.* Every creature is to be reached. The disposition is very general in our day to assume that this great work will have been accomplished when once the Gospel is preached in a town, or a community, or a province. Some think the task before us has already been almost accomplished, and that it only remains to push a few preachers into a few remote regions, so that it may be said that the Gospel is preached in every country, or among the people of every nation on the globe. But Jesus meant nothing of this kind. His language is very specific, "Preach the Gospel to *every* creature." The work must be done thoroughly. We have learned in our day to use the word "preach" in a perfunctory sense, meaning thereby that Christian

preachers shall deliver formal addresses at certain times and in certain places; but Jesus meant very much more than this. Every creature is to be sought out, and the message sent by the Saviour is to be so delivered to him that he will be able to understand it, and intelligently to receive it or reject it. This world will never be evangelized, in the New Testament sense of the word, till it is done in this way, and we must not for a moment allow ourselves to dream of a less thorough performance of our duty than this.

I must confess that I have learned to listen with a certain degree of misgiving to all eloquent talk about giving the Gospel to millions, or tens of millions, of human beings. Underlying such talk too often will be found the utterly false notion of giving a very little Gospel to a very few persons among the millions to be evangelized. I have never been able to forget a good missionary who once wrote to a fellow-laborer asking him not to enter a province containing a million of souls, alleging that he had already occupied the field by sending one man to live in a small town within its limits. This is trifling with duty; trifling with the most awful duty ever committed to mortal hands. The proclamation of the Gospel is not a mockery. It is offered in very deed to every human being. It cannot be carried to all in a single day, but every plan we form should contemplate the fulfillment of this duty in the most complete sense at the earliest possible day.

3. *It is to be executed by a special gift of power.* For some strange reason the fact is generally overlooked that the original promise of the gift of power

to Christian believers was that they might be equipped for this great work. The promise of power was associated with the command to evangelize the nations. At the very last moment, on Olivet itself, Jesus renewed the promise of spiritual power, and upon this, for the second time, based his commission to evangelize the nations. He gave no intimation that such a gigantic task would ever be practicable unless executed by men clothed with special power. The Gospel is really not the Gospel if presented apart from the power which makes it effectual. In this great work the message and the Spirit which inspires it are inseparable. It is a thousand pities that men, often good men, so often seem to overlook this union. We see, on the one hand, many who talk much about the gift of power, who make it the subject of special teaching and special inquiry, and yet who seem to take little or no interest in the work for which this gift is promised; and again, on the other hand, we find others who talk much of missions, give freely, and labor earnestly for the heathen, and yet who do not seem for a moment to understand that Pentecost and the missionary enterprise stand inseparably connected. It was no part of our Saviour's plan to send his servants forth for the mere sake of founding a new system, or teaching new truth. The mouth of each speaker was to be as the mouth of God, and the power of God was every-where to attend the spoken word. The Gospel was to be aggressive. It was to confront every enemy with boldness, and grapple fearlessly with all the combined powers of evil in the world.

4. *It was to be successful.* The paralyzing notion

which too many in recent times have adopted, that Jesus set before his followers an impossible task, that he commanded them to go forth to a work of discouragement and ultimate failure, finds no foundation in the terms of the farewell commandment itself, or in any of the conditions connected with it. The work to be done included toil, danger, difficulties, and determined opposition, but it was to end in victory. Strongholds were to be encountered, but only encountered to be thrown down. Triumph was to attend the footsteps of those who were to follow a triumphant Lord. The contest might seem long, but in the end temples were to crumble away, idols be thrown down, altars forsaken, and hoary systems of error perish from the face of the earth. The spirit of the Gospel—I mean more especially the missionary Gospel, which is the real Gospel—is one which breathes hope into every crushed heart and hurls defiance at every wicked power on earth. It knows neither fear nor defeat, and can never yield until our great Leader shall send forth judgment unto victory.

The supreme power and the assured triumph of our risen Master are set forth in characters of most impressive grandeur in one of the revelations made to Daniel. In a vision of the night the prophet saw the Ancient of days seated upon his throne of fiery flame. Instead of the river of living water which John saw, Daniel beheld a river of living fire, another type of the Spirit, proceeding forth from the throne. Myriads of the heavenly host stood round about, or waited in ministering service before the awful Presence. The vision shifts the scene for a

moment, and a new Personage is seen approaching, coming robed in the clouds which had just received him upon Olivet, coming in the glory of the heavenly world, and yet coming in the form of a member of our own poor human race. A myriad of angels hasten to escort him to the burning throne, and there in the midst of redeemed spirits and chanting angels Jesus received his kingdom and his throne. The penitent thief was in the throng which looked on in adoring wonder; and with the promise that all people, and nations, and languages should serve him, and with power over all realms, Jesus returned to his stricken disciples, and proclaimed, "All power is given unto me, in heaven and in earth."

This risen, glorified, and enthroned Jesus is our Leader. He sends us forth to complete the work commenced by himself. All people, and nations, and languages shall, indeed, serve him, and the commandment left with us is simply this: that we shall carry on to its final and successful execution the great work of overthrowing sin, and all the strongholds of sin, and bringing in the day when all the people, and languages, and tribes, and nations of our poor earth shall receive the law at his mouth, rendering him a willing and joyful service.

Such being the terms of the great Farewell Commandment, let us next consider the superlative importance of immediate and unconditional obedience to it on the part of the Church.

1. In the first place, we ought always to remember that it is for this that the Church exists. It is a very great mistake, a fearful mistake, indeed, to assume that obedience to this command is optional, and that

Christian Churches and Christian people can assist in evangelizing the nations or not as may seem best. In fact, the modern missionary movement is to a great extent paralyzed by this mistaken notion. It is spoken of as a great benevolent enterprise, and even our own Church officially places it among the benevolent objects for which contributions are solicited. In other words, Christians are importuned to be kind enough and good enough to assist Jesus Christ with a passing contribution as he marches by on his way to the conquest of the world! This is very dangerous trifling with a very serious duty. Our Saviour rebuked in scathing terms the pious mockery by which children tried to evade their obligation to their parents. Their service was consecrated to God, and hence it could not be owing to their parents. Any thing given on their part to the parents to whom they owed life and being must be a purely voluntary gift. But what have we been doing? Our great duty, our life-work, our most solemn obligation, is laid aside, and in its place we substitute an occasional act of benevolence, often ostentatiously performed, and yet think God will hold us guiltless!

This is simply trifling, whether we intend it as such or not. Jesus Christ left his Church in the world for the supreme purpose of completing the work commenced by himself. He sent his followers into the world, even as the Father had sent him. To accomplish this work he maintains the Church to-day. *For this the Church exists.* This is the object, the very essence of the purpose, for which the Church has a right to exist. But for this our earth would be wrapped in flame in a second. Let Christians

every-where deliberately resolve to abandon this work, and refuse to obey this great commandment, and one of two things will inevitably follow. God will cast off his recreant people and raise up a new spiritual seed or else the knell of time will sound, and the world be overtaken by its final doom before the rising of another sun.

2. *Disobedience to this command thwarts our Saviour's purpose in trying to save the world.* Christ died for the race, rose from the dead for the race, received from the Father the Spirit for the race, and thus put salvation within reach of the race; but the practical work of bringing men into contact with this salvation was committed to Christian believers. God made men co-workers with himself in this work. Why he did so we may not know, and need not inquire. It is sufficient for us to be assured that this is the fact, and that God will not change his plan. No angel, no seraph, no redeemed spirit, can deliver the Gospel message, or explain a Gospel promise, or point to Christ, or invoke the Spirit, or assist in saving a soul. The angels can minister to the heirs of salvation, but cannot assist in making sinners heirs. This work must be done by Christian disciples. God has done his part, and every thing is now ready for the ingathering of the nations, for the salvation of the race. But this work cannot be done till Christians start up from their slumber, recognize their responsibility, and address themselves to their gigantic task. They must tell the nations that Jesus lives to save. They must go in his blessed name, clothed with his power, armed with his authority, and search out every soul of man until the mighty task is done.

Until they do this they really stand in the way of the salvation of the nations.

We cannot dwell upon this thought too seriously, we cannot study it too carefully or too prayerfully. Between Calvary and the millions of earth's perishing children there is only one medium of communication—the lips of Christian disciples. To refuse to preach Christ, to refuse to hold up Calvary before the heathen nations of the world, is to make Christ's message of love of no effect so far as the great mass of mankind is concerned. No words can express the extent of the awful responsibility which is thus made to rest upon us as co-workers with God in the stupendous work of saving the world. Jesus Christ unites us to himself, not only as the member to its living Head, but in his character as Saviour. He unites us to himself, shares his mission with us, and makes the realization of his salvation among men almost wholly dependent upon us. Well may we be startled as the thought of this unspeakable responsibility flashes upon our minds and hearts. The word "missionary" assumes a new meaning to us from this time forth. We seem to move in full view at once of Calvary and of the judgment throne. We look upon our fellow-men with a new affection, and we think of the nations sitting in darkness with a new concern. The very mention of the fate of the heathen startles us as if out of a guilty sleep, and we hear so many putting forward their surmises and their theories, we almost tremble to think that the fate of great nations, the fate about which so many idly speculate and dispute, largely depends upon our action; upon our fidelity to a simple, plain command.

3. *Disobedience to this commandment puts the Church in a false position.* The Church of Christ is a witnessing Church, but in this case the value of the testimony depends very much upon the consistency of the witness. The work of the first disciple is practically the work of all Christian disciples, of every age and clime. They must bear witness to the fact that the Saviour of sinners rose from the dead, that he lives and reigns to-day, and that he has committed to his people the great work of bringing the whole world into subjection to himself. But such a testimony becomes lifeless and powerless if it is not supported by conduct on the part of Christian believers in harmony with such a claim. If the story told by the New Testament is true, if Jesus Christ really does assert his claim to the love and allegiance of all nations, and if that claim is to be enforced by the earnest co-operating efforts of his disciples, then most certainly the spectacle of millions of professed disciples of this risen Master living in perfect indifference to the state of hundreds of millions of their fellow-men is more than an inconsistency. It is a practical denial of the very testimony which they are supposed to offer. It is a practical denial of an essential part of the Gospel message, and the Church which fails of her duty at this point becomes guilty of either glaring inconsistency or daring neglect of duty, if not indeed of both.

It has long been the fashion to speak in disparaging terms of a sect of somewhat uncultured people, found in the Western States, known as Anti-mission Baptists. I must confess that these people have one merit for which they deserve our praise: they are

consistent. They boldly avow their faith, or rather their want of faith. They do not preach a Gospel of present, free, and full salvation and at the same time act as if this Gospel were a monopoly of a mere handful of Protestant Christians. They do not proclaim that the whole world has been redeemed by the blood of Christ and at the same time treat whole nations as if they had no interest whatever in Christ's atoning work. They do not pretend to believe in a brotherhood of the race and at the same time recognize only a brotherhood of their little circle. They do not pretend to accept a doctrine of individual responsibility and then adopt a life of utter indifference to the most awful responsibility which God ever laid upon human hearts. No; for one, I cannot ridicule these people; I have no heart for such a thing. They might cast ridicule upon many of their detractors much more consistently than become the objects of ridicule themselves. Their position is absurdly false, their creed fatally narrow, and their religious growth stunted and gnarled, but they nevertheless are consistent in maintaining a wrong position.

If the modern missionary movement does nothing else, it certainly deserves credit for this one thing: it rolls away a reproach from the door of the Christian Church, it restores a leaf torn from the Gospel proclamation, and it puts the Christian preacher in a position of consistency in the eyes of men and nations. But to do all this effectually this great enterprise must be prosecuted in a new spirit. The beggarly rate at which men have been accustomed to give for this cause must be abandoned. The devotion of the Church of Pentecost must be brought back again to earth, and

Christian men and women must address themselves to their task in the spirit of Him who gave up all for us, who became poor for our sakes, who emptied himself of all but love, and who found it more than his daily food to do the work which he had been commissioned to do. It is absolutely humiliating to see the spirit in which this work is prosecuted in many quarters. In some of the most prosperous sections of our country, our own Methodist people, singing their joyous hymns, professing to share the love of Christ, talking of this love as their most precious inheritance, and praying for the hastening of Christ's ultimate triumph, absolutely fail to give as much as half a cent a week for the salvation of the human race. The men and women who present this beggarly offering are more ignorant than guilty, but they little think how much harm they do by putting the Church in a false position, by bringing their lofty profession into utter contempt, and by ostentatiously robbing God and wronging Jesus Christ in the name of Christian benevolence and evangelistic enterprise. Hardly any single enterprise of the devil can be named which does not receive a more unstinted support. The traveling circus, the debasing theater, the gambler's den, not to speak of the omnipresent saloon and other more glaring forms of vice—any one of these evils will collect a larger revenue than the competing church will give for the rescue of the world. A single fashionable reception in a large city is made to cost more than all the Christians attending it will give in a whole year for this cause. Sin is a cruel tax-collector, but folly is equally heartless, and sin and folly together collect frightful sums from Christian people. Money

is poured out like water when the world demands it, and doled out in the meanest driblets when our Lord and Saviour asks for it. Sometimes we smile when we hear of the absurdly mean parsimony of some givers, as of the well-to-do man who subscribed his name for ten cents to be divided among four great charities, but I confess the whole subject is too grave for amusement. If God's word has any meaning, this kind of conduct imperils the souls of those who indulge in it, while the whole Church of Christ suffers unspeakably from such a public and formal denial of her most solemn obligations.

If our Saviour were to come again at some midnight hour during this present year, in what attitude would he find his people? Their task has been clearly set before them, and more than eighteen and a half centuries have elapsed since their work began. In all these long centuries God has been willing to help, the promises have all remained constant, the Spirit has been present to convince and renew, and the way before the messengers of truth has been as open as when the farewell was spoken on Olivet. What has been accomplished? What is being done? The very thought of such a coming is startling. Millions upon millions of Christians are slumbering. The doors of the nations are all ajar, and yet hundreds of millions have not yet ever heard the name of the great Deliverer. At home, whole communities are living in utter, blind ignorance of Christian truth. A Bible woman who speaks to a girl in a Christian city of Jesus Christ is told that no such person lives in her street. Abroad, a nation, an empire, is equally ignorant. Is this all that the followers of Jesus

Christ can show for all these long centuries of work? Would his living disciples of to-day dare to present the record before him if he came in person to demand his own with usury? No, they would tremble at the thought. But the record stands, just as it is, seen of men and angels, proclaiming the unfaithfulness of those who bear the name of Christ, and robbing the Church of the power which she would wield in the world if she could present a consistent attitude as the true and faithful servant of an absent and coming Lord.

4. *The very life of the Church depends on obedience to this command.* It has often been said that the missionary enterprise is the life of the Church. Dr. Durbin used to say that it was "the hope of the Church abroad, and the life of the Church at home." This is usually supposed to be owing to the reflex influence of such a work upon those engaged in it. Every good work reacts in a blessed way upon those who carry it on, and this missionary work forms no exception to the rule. This is very true, but it is easy to find a more direct and striking explanation of the undoubted fact which has arrested the attention of so many thoughtful men.

That which we call the life of the Church is in reality the Spirit of God dwelling in and pervading the hearts of believers, creating Christian love and zeal, and guiding and empowering Christian workers in their various fields of labor. God's spirit is given everywhere, and to all alike, upon the unvarying condition of fidelity and obedience. The man who trusts and obeys will as surely receive the Spirit, and walk in the Spirit, as he will receive and breathe the free air

of heaven. He may shut off the air, destroy the ventilation of his dwelling, and lose the vigor of health in consequence, but this must be by his own act. So a man may shut himself away from the free operation of the Holy Spirit, either by disobedience or unbelief, and when he does so a vigorous, buoyant, spiritual life becomes impossible to him. He may pray, and wrestle, and fast, and labor for a thousand years, but it will all be in vain. The spiritual side of his being will be dwarfed, his spiritual strength will wane, and his spiritual life sink lower and lower. As with the individual, so with the Church. Her life is made dependent upon her fidelity and obedience, and any deliberate and continuous course of neglect of duty must inevitably cause the sacred fire to burn low upon her altars, and the spiritual life of her membership to become more and more feeble and inconstant.

Keeping this rule of spiritual action in mind, it follows, of course, that disobedience to the Farewell Commandment must inevitably depress the spiritual life of the Church, but the case is not one of ordinary disobedience. The gift of the Spirit, in the plenitude of his grace and power, is for the special purpose of enabling Christ's disciples to execute this great commission. To neglect or refuse to engage in that work is to put ourselves, if I may use the expression, out of range of the Spirit's action. It is like an attempt to hide from the influence of a cooling breeze, like a shutting off the free ventilation of the room we occupy. God will not work a miracle to give life and health to those who refuse to breathe the free air of heaven, and no more will he send the Holy Spirit upon those who refuse to move where the Spirit

wafts them, who refuse to act as the Spirit prompts them, and who refuse to attempt the work for which Jesus promised the robe of power.

We hear much in these days about Pentecost, about the fullness of blessing, about the possibilities of the holy living, and the measure of spiritual power which a believer may expect to receive. The whole subject is one of surpassing interest, but for one I have ceased to look for a reappearance of Pentecost, even apart from its miraculous features, till God's people become willing to recognize the object of Pentecost. The Church of Jesus Christ must become obedient to her great trust before the Spirit in his fullness will again come upon her from on high. We often hear it said that if all Christians would get down on their knees, and pray, and wait, and watch, as did the few in the upper room, God would open the windows of heaven and pour out a blessing which there would not be room enough to receive. But I am by no means sure that this is the kind of waiting and praying that is needed. The ten-days' waiting in that upper room sufficed for all time. The Spirit was given as a permanent gift, to abide throughout the dispensation, and now it is our privilege to receive the living water freely without any weary delay. What we need to do is not so much to meet together to pray as to gird up our loins for obedient service. Let Christians every-where simply face about, turn toward the heathen world, and begin to plan for an immediate advance and early triumph, and at once the Spirit of life would begin to move with new energy, a new throb would be felt in ten million hearts, and every-where it would be realized as never before that a new

vitality had taken possession of the Church of Jesus Christ.

It is needless to pursue these thoughts further. The simple statement of the real bearings of this great commandment, so neglected and so nearly forgotten by the majority of Christians, ought to suffice to rouse every lover of the world's Saviour to the overwhelming importance of putting it in the very forefront of all Christian duties. The Sunday-school teacher should make it as prominent as the commandments of Moses, the parent should include it among the very first lessons of childhood. The preacher should hold it up as a solemn obligation, binding upon all Christians, and never to be slighted without incurring guilt. He should no longer timidly present it as a suggestion, or an exhortation, or a request, but as a supreme command, given under the most solemn circumstances, and no more to be set aside than any one of the Ten Commandments. A Christian has as much right to steal as to refuse to obey this plain and unequivocal command. He may as well trample on the Sabbath, or reject the sacraments, or refuse to join in public worship, or, in short, boldly and defiantly neglect any other plain duty, as calmly to go on his way and utterly neglect to enter heartily into this great and holy enterprise. The preacher who knows his duty will not neglect to enforce the imperative nature of this obligation. He will see clearly that the welfare of the souls committed to him, the life of the Church which he serves, depend on fidelity to this duty, and he will teach and preach accordingly.

We are entering upon an era of Christian aggress-

iveness, when no preacher can hope to stand well to the front unless he not only understands, but enters into, the Spirit of this great commission. The perfunctory preaching of a sermon on missions once a year, and the reluctant gathering of the annual offering in the shape of a collection, will do for a wooden man in a formal pulpit, but the *preacher* of the new day now dawning must handle the trumpet of a crusader. He must preach a gospel of conquest and victory. He must thoroughly master the terms of his commission. He must have a vision wide enough to take in all the broad earth, and he must be ennobled by the consciousness that he too, although standing in a Christian pulpit in a Christian land, is none the less doing his part in the great work of saving the world. He must first feel, and then teach, that all the disciples of Christ are moving together, that all march in a common phalanx, and that all are to share a common victory.

This view ennobles every Christian, and when fully realized will give new power to every disciple of our common Master. There is a wonderful elasticity in the step of a soldier marching to assured victory, and keeping step with a vast host of equally confident comrades. He has the bearing of a hero, and every fiber of his being thrills with unwonted life. What a change would come over the universal Church of Christ if all could only be made to hear the bugle call from the skies, and be led forth to a great and victorious advance upon the kingdom of darkness in this world. Such a movement would transform the Christian world. The weak would be made strong, the despondent filled with hope, the idle

nerved for work, and all filled with lofty courage, deep devotion, and unquenchable love and zeal. The world will never see, can never know, what a really living, aggressive Christian Church is till this great advance begins. May it come soon. May the nerveless, drowsy, selfish Churches of Christendom soon hear the command of Him whose name they bear, and rise as if from the dead to address themselves to the work which has been neglected through all these weary centuries; and may such an advance be sounded as may carry dismay through all the ranks of Christ's enemies, and assure the early and complete deliverance of all nations from the cruel grasp of the prince of darkness!

THE BEGGAR AT OUR GATE.

THE parable of the rich man and Lazarus presents to the thoughtful Christian a wonderful combination of most important lessons. Its indirect suggestions are hardly less important than its direct teaching. It has powerfully influenced Christian thought, and has done much in helping to mold Christian doctrine, especially in all that relates to the awful realities of the future world. It sternly rebukes the rich, and at the same time tenderly comforts the poor. It shows the sin and folly of living only for the present life, by putting time in the scales to be weighed against eternity. It points out the danger of neglecting present opportunity, and the hopelessness of every effort to recall the past. It makes idle luxury a crime, and powerfully suggests the peril of neglecting the helpless poor at our doors. It reveals with awful vividness the outlines of that unseen realm into which we are all passing, and the startling relation of our brief sojourn here to the endless and changeless existence which awaits us there. It speaks to communities as well as to individuals, to the nation as well as to the particular citizen, to the Church as well as to the single disciple. It illustrates principles and laws which are as wide as the world, and as comprehensive as the interests of the human race.

Selecting one lesson from the many taught in this

parable, I wish to consider in the present lecture the relation in which we as a Christian nation, or as a Christian Church, are placed to that vast aggregation of humanity which we are accustomed to call the heathen world. The individual heathen, from whatever land brought, may well stand as the representative of his class. The term heathen, being used in its popular sense, may be accepted simply as an equivalent for non-Christian, and may represent alike Brahman and Buddhist, Mohammedan and pagan, demon-worshiper and devotee of the jungle fetich. Non-Christian people may, it is very true, be found in Christian lands, but such people differ from those just enumerated. They profit by their contact with Christianity in spite of themselves, and are not for a moment to be reckoned with those who are without its pale. They enjoy in a measure the light which shines around them, they share the blessings which the general community enjoys, and they stand face to face with ever-present golden opportunities for seeking and finding the highest good. But it is all different with the nations which sit in darkness, nations without God's revealed word, and without a knowledge of the Saviour of men. They are poor, spiritually and temporally poor; they are helpless and bruised, are covered with festering sores, and now in these modern days of accelerated travel they may be said to lie at our very gate, and by their presence they powerfully appeal to us for pity and help.

In thus applying the picture of Lazarus at the gate of Dives to the heathen prostrated before our own doors, let us consider:

1. *The deep poverty of the non-Christian world.* Whether we consider the actual condition of these people, using the word poverty in its literal sense, or have regard to the deep spiritual destitution in which they live, in either case a faithful picture of their state is truly startling. The common impression that those who neglect God gain most of this world's good things, and prosper more than those who fear him, is founded deep in error. It is the meek who inherit the earth. In the face of a thousand seeming contradictions the fact remains that those who forsake God do not permanently prosper, and the nations which, through long ages, have persistently forsaken him are to-day wretchedly poor. Indeed, the word poor, as popularly used in the United States, fails to convey any thing like a correct idea of the extreme wretchedness of the great mass of those living in the heathen world. As a matter of fact, only a mere handful of the human race can be said to be even moderately well-to-do. Five hundred millions of our fellow-beings will sleep to-night in rude huts, with the earth for a floor, a thatch of grass or leaves for a roof, with walls of mud or perhaps of matting of reeds or leaves, while fifty, or very possibly a hundred, million more will lie down to sleep under the open sky, or at best under the shelter of a hospitable tree. Labor is so cheap in the vast regions of the East, that is, among almost half the people on the globe, that its reward would be regarded as a cruel mockery if offered as wages in this country. The average income of millions upon millions does not exceed twenty-five dollars a year for a whole family. Millions of laboring men toil all day long only to re-

ceive five cents at night as the day's wages. The strong men in America who combine in gigantic strikes usually decline to accept a scale of pay which would represent forty or fifty times the price of ordinary labor in most parts of the non-Christian world.

What all this means people in America can hardly realize. The people earn a mere subsistence, but nothing more. The daily meals, if indeed more than one full meal is enjoyed, are eaten in quiet resignation, if not contentment, but too seldom do parents and children eat to satiety. It is a startling thought that, while we shall lie down to-night to sleep in comfort, in homes of positive luxury, probably five hundred millions of our fellow-men will seek their rest on earthen floors, after having partaken of a stinted meal; with barely enough to sustain life, but not enough to meet the full demands of hunger. And this, too, you must remember, in prosperous, or at least in ordinary, times. But among such a people scarcity means suffering to millions, and the failure of a single crop means famine and death to vast multitudes. Famine, or even the shadow of a famine, has never once visited America; but in India I have known no less than five of these awful visitations in less than thirty years. In one of these, in a comparatively small province, no less than two million human beings were swept away in less than a single year. In the face of an awful fact like this we may well pause and ask ourselves if we understand the meaning of the word poor.

It is a painful fact, and one which the missionary, of all men, cannot afford to forget, that we belong to a poor race. Poverty walks in the footsteps of sin,

and hence it was that when the Saviour of sinners came among men he "became poor." He was made in the likeness of those whom he came to save, and as he was to save to the uttermost, so he must needs go down to the lowest depths of human misery. Over and over again, when wretchedly poor and helpless people have come to me in India, and poured out all the painful story of their suffering and woe, I have found it an unspeakable comfort to be able to say, "Your Saviour, the Saviour of all men, when here on earth was poorer than you." And this enables us to see why it was that Jesus made his Gospel in a very special sense the Gospel of the poor. It could not otherwise have been a Gospel to the whole race. When the Saviour of men looked down upon our lost and helpless race he saw that which Lazarus in the parable most strikingly illustrates—a beggared race maintaining existence by gathering meager crumbs; a race not only poor, but lying in helpless wretchedness and misery.

The missionary, I say again, cannot afford to overlook this fact. Go where he may in the non-Christian world he will find his dwelling-place among the poor. His converts will for the most part be poor. He may wish to have it otherwise, but he cannot make it otherwise. It is an eternal law of the Gospel that its first proclamation is the special right of the poor, and the fact that the heathen, as a mass, are so very poor gives them a first claim upon Christian preachers every-where. The messenger who is sent to proclaim this Gospel must go as his Master went, to the poor and the neglected ones of the earth. God can and will do great things among these poor

ones. The Gospel will lift them up. I sometimes think that very possibly the solution of some of the great social and industrial problems of the age will be worked out, not in the halls of philosophy, or the chambers of legislation, but in the abodes of the lowly disciples of Jesus Christ in mission-fields. The crisis is nearest its culmination there, and believing, as I do, that God intends to solve these problems, and to do it successfully, I look with hope and expectation to the developments of the future among the surging millions of earth's suffering poor in heathen lands.

2. *The spiritual poverty* of heathen nations is no less striking than their material destitution. It is even more distressing and appalling, and appeals in the strongest possible way to the pity and sympathy of every Christian in more favored lands. Of non-Christian people generally it may be said that while they are not poor in spirit they are spiritually poor. I do not mean that they are all embruted and debased. I have no sympathy with the notion that we must paint horrible pictures of heathen life in order to rouse Christians in their behalf. God has not left any people in such utter darkness that all goodness and virtue have perished from their midst. But what I mean is this: All those blessings and privileges which are peculiarly ours through the Gospel, those blessings which would not be ours but for the Gospel, are unknown in the heathen world. The knowledge of the forgiveness of sin, reconciliation with God, communion with the Heavenly Father, the manifestation of the living Christ to the soul, the renewal of the heart, the living hope of the believer, power over sin, the blessedness of Christian fellowship, the sweet-

ness of the Christian home, the preciousness of the written word of God, the hallowed day of sacred rest, light in darkness, comfort in sorrow, and life in death —all these blessed realities are practically unknown in heathen lands. What is meant by such poverty, what is the height and depth of such spiritual destitution, you good people here in this Christian country do not know and can hardly understand. You have always lived in the midst of Christian privileges, you have always walked in the light of Christian institutions, and hence you are not able to realize what it is to live in the midst of a people not one of whom knows what is meant by a living hope, or what the power of divine love is in the soul, or what it is to hold communion with God. Take the living elements of Christianity out of this country at a stroke, and you will in a moment's time have enveloped the whole land in spiritual twilight. You will have reduced to deep spiritual poverty those who are enriched above all computation, and you will have taken out of life all that makes life a joy or a blessing in such a world as ours.

It is an awful thought that there are hundreds of millions of human beings in the world to-day who cannot possibly obtain a single page of God's word, who could not, no matter how anxious, find a living person to tell them of a Saviour, and who are marching on toward eternity without a single soul to speak a word of cheer to them, or point them to a star of hope beyond the present life. Even in India, with Europeans scattered all over the empire, the darkness seems almost unbroken save at long intervals. A good man once told me that when he was first awak-

ened he longed for help, but only knew of one praying man, and he was five hundred miles distant. I knew a Mohammedan who had gone from place to place in search of a Christian who could tell him the way of salvation, and a whole year passed before he succeeded in finding the kind of man he sought. A country in which God's word cannot be obtained is of all possible countries the most desperately poor.

3. *The heathen, like Lazarus, is sorely afflicted.* The poor neglected beggar was full of sores. The non-Christian nations of the world carry plague-spots which tell of their desperate condition, and which belong to them as distinct from those nations which have been brought in a large measure under Christian influence. The missionary of the present day has a wide choice of fields, but go where he may he goes into the midst of sorrow and suffering. Tribes and nations are still found who are given to cannibal practices. Only few weeks ago I was busy collecting information about Malaysia, and the most needy fields in that vast region, when I was startled to discover that the people in Sumatra, who killed and ate two American missionaries fifty years ago, are cannibals still. The cruelties of the debased heathenism of Africa are only too well known. But we need not seek the lowest forms of paganism in order to lay bare the festering sores which appear in every part of the world where Christ is not known. In India, we have in Brahmanism the most intellectual, the most polished, the most thoroughly organized, and in its origin, with one exception, the most pure of all non-Christian faiths. But what are its fruits? The

burning of widows as a religious duty has only been suppressed by the strong arm of a Christian government, and would be resumed to-morrow if the restraining power of that arm were withdrawn. Among the most noted Indian statesmen of the present century was Sir Jung Bahadur, late Prime Minister of Nepaul. He visited Europe, was knighted by the Queen and enjoyed the society of leading statesmen of England. And yet when the death of this great man occurred, but a few years ago, in an independent state beyond the reach of the British law, four of his wretched wives were burned alive on the funeral pyre! And this, be it noted, was not done in spite of religion, but in the name of religion, and with its special sanction.

Less than twenty years ago the practice of hook-swinging, that is, suspending living men by steel hooks passed through the muscles of the back, was suppressed by a government order, and this horrible custom would be revived at once, even in Calcutta itself, if the order were withdrawn. This too was distinctively a religious practice, done under the special sanction of the most powerful heathen system in the world. And in the name of the same religion devotion is every-where distorted into cruelty and self-torture, and the way of supposed holiness made a long course of physical degradation, and often of moral corruption as well. I have known men who were regarded as holy in a peculiar sense, men before whom hundreds prostrated themselves in profound reverence, who were saluted with the utmost respect by every passer-by, whose sole title to moral and religious superiority lay in the fact that they disfigured

their persons, went half-naked, and ate every loathsome and disgusting thing which might be offered to them for food.

Nor is it in exceptional cases that we find these plague-spots. The enforced widowhood of India is a cruel blight which affects millions of innocent victims. Child marriage, polygamy, the degradation of women, and in some sections infanticide, all are so many festering sores which belong to heathenism alone. Nor need we confine our attention to Brahmanism, with its many ramifications, all combining to build up the great system popularly known as Hinduism. Mohammedanism is no better. It is essentially a religion of cruel intolerance, of war and rapine, the ally of the slave-trader, and the abettor of vice. The Hindu is a better man than the Mohammedan, so far as the general average is concerned, and the nations professing the faith of Islam are as helplessly wretched and appeal as strongly to our Christian sympathies as any people in the world. Nor can it be said of the Buddhists, the followers of that much-lauded faith which some would exalt to a pinnacle higher than Christianity, that it presents its subjects in any better plight than other members of the great non-Christian world. Burmah with its Buddhism is, morally and socially, more benighted than Bengal with its Brahmanism. China sits in a darkness as deep and dense as India ever knew, and her patient millions have as strong a claim upon the Christian world as the people of any nation on the face of the globe.

4. *This sufferer at our gate is not only wretched, but helpless.* No heathen nation can elevate itself

morally above its present level. There is absolutely no help in any of them—any possible help must come from without. Among all the non-Christian nations of the globe, not one has elevated itself, in a moral or religious sense, one inch above the position occupied when Christ lived on earth. So far from it, we may indeed doubt whether any one of these nations has held its own in this respect. India and China have both most certainly retrograded during this period. Any slight advance that can be pointed out will be found to have occurred since the contact of the nation in question with the Christian world. The golden age of every religion except Christianity is in the remote past, and deterioration is a law which works every-where outside the pale of Christian light and truth.

The great nations of the heathen world, no less than the degraded tribes of Africa and New Guinea, are in a state of absolute moral helplessness, and must be lifted up if they ever rise at all. This is not owing to the fact that there is any thing peculiar in the character of these nations, but simply to the fact that they belong to the human race. A great truth, affecting alike individuals and nations, was spoken through the ancient prophet when God said, "O Israel, thou hast destroyed thyself, but *in me* is thy help." Every human soul must be lifted up out of sin and error by a power external to itself, and this law applies to the nation as to the individual. Powerful corporations may build railroads, and extend telegraphs, all through India and China, and every appliance of modern civilization may be transplanted to those regions, and in this way a little material ele-

vation may be effected from without, but the moral elevation of the people must be effected by the Gospel of Jesus Christ. These great nations will be the world's paupers for all time to come, unless this mighty elevating agency is introduced, and the duty of doing this devolves upon the disciples of the world's Saviour.

We should never for a moment forget that but for the Gospel we ourselves would still be groping our way through a region of dense moral darkness, and no doubt living very much as our ancestors did before the light of Christian truth dawned upon them. It was not by their own right arm that the Anglo-Saxon nations have achieved the proud pre-eminence which they hold in the civilized world. God has lifted them up and given them empire and power because they have received, and held, and defended his word, and because they have been true to certain great principles of Christian liberty. There is some danger that as a race we may become vain and self-sufficient, and forget that we too were once a beggared people, helpless and impoverished, and that God had mercy on us and sent us that Gospel which alone can elevate and enrich a nation. We have very little, indeed, of which we can boast apart from Christianity. Our ancestors made but slow progress until they came in contact with Christian influence, and if they had been left to themselves they would probably have remained for many centuries a race of "naked savages wandering in the forests of northern Europe." So far from allowing ourselves to be puffed up by our great advancement, we of all others should be forward to acknowledge that we owe all to Christian truth and

Christian institutions. We lay for centuries in utter helplessness till God lifted us up.

5. Having thus noticed the condition of the hapless sufferer at our gate, it may be well to pause for a moment to examine *our own sumptuous home.* The Americans, of all people in the world, are the best housed. They are the palace-dwellers of the earth. As a nation they have almost rebuilt their homes during the past twenty-five years. They are rapidly merging comfort into luxury. Rich fools vie with the royal spendthrifts of the Old World in squandering money upon useless palaces. The craze becomes infectious, and in every town and village men are busy burying money in walls of brick and stone. Within our homes we fare sumptuously, and dress expensively, if not elegantly. Many fashionable ladies in New York society, in order to keep up with the changing fashions of the day, spend as much in dress and jewelry as would feed and clothe and educate one thousand orphans in a heathen land. A devotee of fashionable pleasure at Saratoga or Long Branch squanders as much in unworthy pursuits as would feed and clothe the people of a dozen villages in India. Nor is it the vain man or woman of pleasure alone who fares thus sumptuously. The average American everywhere sits down to a royal repast, as compared with the mass of men in other lands. We know no real poverty. Our artificial and feverish style of living misleads many, who fancy they are poor because they desire many things which they cannot get; but as a matter of fact the people of any one of our American States waste enough to feed a province in the Eastern world. Famine, or even scarcity worth the name, has

never been known within our borders. Wealth accumulates at a rate never known before in the world's history, and certainly not witnessed among the people of any other nation.

The enormous wealth of the United States can be expressed in figures, but these figures convey no correct idea to an ordinary mind. Beyond a certain point a group of figures becomes merely an arithmetical expression. The mind fails to grasp it. Like the measurement of the celestial spaces, we speak of vast distances, but cannot conceive of the ratio of such a distance to a league on the earth's surface. The wealth of this country has long since marched beyond the point where the mind can grasp its extent. Both in resources and developed wealth America is the richest country on the globe. Of the earth's inhabited surface our people could buy up two thirds, and have many millions, and even billions, left. And this wealth is increasing steadily and rapidly. Every week six million dollars are added to the enormous aggregate—enough money to lay the foundations of a state or empire. Truly may it be said of the American people that they are palace-dwellers, that they fare sumptuously, that they are clothed in rich attire, and that they abound in every form of material wealth.

6. *We must remember that this heathen sufferer is lying at our very gate.* When the missionary enterprise was first begun every appeal was made in behalf of a distant people. The missionary going abroad started as if to another planet. It added much to the difficulty of the undertaking, and no doubt lessened the force of the obligation to evan-

gelize the heathen, to have to go so far to find them. But all this has been wonderfully changed within the present generation. The heathen seem to be just outside our gate. God has been bringing the nations closer together, opening up swift communication between them, sending steamers across every sea, building lines of rail across great continents, piercing mountains, exploring the wilderness, subduing the desert, and preparing the way for the messengers of peace. The missionary hastening to his holy war in the East plunges through the Alps in twenty-seven minutes, thinking meanwhile of the long and painful struggles of Hannibal and Napoleon to scale the heights above. When I first went to India I was one hundred and twenty-seven days at sea. When I last went I made the journey in twenty-seven days; just one hundred days less than at first. A missionary goes to China or Japan, to India or Africa, with less exposure, in less time, and with less expense than would have been involved in sending him to points on our frontier less than a generation ago. The most distant point on the globe is probably as near to us to-day as the towns on our own Pacific coast were thirty years ago.

Nor is it only in the facility with which missionaries can be sent to the heathen that their nearness to us can be made to appear. We can reach out our hand and minister to them almost without an effort. You can relieve the want of a poor man on the banks of the Ganges as easily, and almost as quickly, as Dives could have sent out a breakfast to Lazarus sitting at his gate. If you wish to send five dollars to Lucknow you can do so by simply paying in the

money at the post-office, with as little trouble and no greater expense than it would have cost you to post a letter to Cincinnati less than fifty years ago. You can help these people, can do it easily, and can do it quickly. For all practical purposes you are as near to them as Dives was to Lazarus. They are within touch, their imploring gaze is fixed upon you, their sighs and groans are falling upon your ears, and it will be impossible to pass them by and be held guiltless in God's final reckoning with you.

7. *This nearness imposes obligation.* The parable of the Good Samaritan teaches how to discover personal obligation. Three men came along and saw the poor wounded traveler by the way-side. Two passed over to the opposite side of the road, and slipped by without even a pitying look for him. The other went at once and devoted himself to his relief. The only obligation in the case of each was the fact of contact with a needy member of the race. It was the obligation which nearness imposes. The priest shrugging his shoulders and hastening by, and the rich man closing his door and gathering his purple robe about him, were guilty of the same sin. They needed no one to expound their duty to them; the sight of a suffering fellow-being sufficed to do that. They saw, knew, and felt the obligation thus set before them, and, neglecting it, became guilty of awful sin against God and man.

If this view be correct, what are we to say of Christian America, and especially of the Christian Churches of America, if the heathen at our very gate are allowed to suffer on unrelieved, shrouded in darkness, wearied with grievous burdens, and strug-

gling in vain attempts to escape from the hard lot which has befallen them? Can we close our eyes to the sight of their misery, and stop our ears to their bitter cry, and be guiltless? Can we, dare we, dream that there is one law for the merciless Levite and another for the selfish Christian? Can we, dare we, assume that the rich man of the parable was a heartless worldling, while we, acting in the same way, are devout and faithful Christians? We cannot do it. We cannot evade our plain duty and be innocent. The sighs of a sorrowing, suffering world float in upon us, and our wealth and luxury become henceforth our condemnation unless we go forth in the great Master's name to minister to those whom his providence has laid at our doors.

Both the American nation and the American Church need to ponder well this stupendous obligation which God lays upon them. It has been often said of late by thoughtful Christian men that the greatest peril of our nation at the present hour is found in its wealth. No school of vice can develop so heartless, and worthless, and vile a type of humanity as that of wealthy idleness. Poor old Dives is often spoken of as a comparatively harmless man. He may have been such a man, but if so he misrepresented his class. Take the wealthy idlers of New York, London, and Paris to-day, and settle them in a community by themselves, with no restraints of any kind upon them save such as they themselves see fit to impose, and in less than three years you will see Sodom and Gomorrah reproduced on earth. Now, this school of wealthy idleness is turning out its graduates upon American society in alarming numbers,

and here is a source of peril to the nation which has hardly yet commenced to attract attention. A fearful social leprosy threatens us at this point, and the danger is imminent.

But the danger which arises from an excess of wealth, especially from its rapid accumulation, is not confined to the few who become enormously rich. A nation of eager money-seekers is simply a nation of idolaters. That wealth is sought too eagerly and prized too highly in America cannot for a moment be doubted. With all our affected contempt for artificial distinctions in society, the man of wealth is treated with a deference which is withheld from the man of culture, and still more from the man of moral worth. The world sets up and maintains its own standard, and no purely Christian influence can compare with it in its effect on what we call society. Two ladies might be named in New York whose word in the social world of that great city has ten times the weight of the word of Jesus Christ. They are excellent ladies in their way, no doubt, and yet the fact that such an influence can be secured, and retained, and used by the power of wealth is a phenomenon which deserves very careful study. It is but an illustration of a general tendency, and a tendency which bodes no good to the highest and best interests of the nation.

Wealth will debase and degrade the nation unless it is held and used as a sacred trust from God. When God blesses a nation it is that he may make it a blessing to other nations. The promise given to Abraham contained the statement of a great law: "I will make of thee a great nation, and I will bless

thee, . . . and thou shalt be a blessing." God has no pupose in raising up a great nation in this western world save to help in the general elevation and redemption of the race. National selfishness is like all selfishness, blind, and miscalculating, and self-deceiving. The nation that loves all other nations, that dares govern itself and direct its policy by Christian principles, will stand foremost in the world, will achieve the highest destiny, and live in the enjoyment of the highest possible measure of blessing. America is debtor to all the wide world, and God expects her to go forth to the suffering peoples who wait at her gate, and minister to them freely of the great substance with which God has intrusted her.

But if a sense of obligation should rest upon the nation, how much more vividly should it be realized by the Church! As Christians, we cannot misunderstand our duty. We have the Gospel of Christ, we enjoy the light of God's word, we live in full sight of eternity, we know the infinite value of eternal things, we know how frail and fleeting are all the things of earth, and we are the accredited representatives of Christ on earth. As such we cannot, we dare not, close our doors and shut ourselves up in our Christian homes while a wailing world lies in helpless wretchedness outside our gate-way. We have no time for discussion, no time for speculation, no time for any thing but immediate and earnest action. Our whole resources, our best energies, our most cherished hopes, our very lives, must be freely given up at the call of such a sufferer. Not another hour of delay can be justified, not another excuse of any kind can be admitted, but the whole great Christian

family must make haste to the front gate, and at once begin to minister to the hapless stranger lying there.

Many good men have been intensely interested in the discussions of the past few years in relation to the ultimate fate of the heathen. If theologians or speculative thinkers wish to spend time upon inquiries of this kind it is not for me to sit in judgment on them, but as a missionary I must confess to a feeling of something like impatience when I see the energies of strong Christian men diverted to a side issue of this kind. Dives has many sins to answer for, no doubt, but it is not said of him that he called in learned friends to discuss the future probabilities of the poor beggar who lay at his gate. The beggar *was there*, was there in his misfortune and misery, and this sufficed to teach Dives his duty. So with us as Christians. A heathen world lies at our very gate, lies there in darkness, and wretchedness, and helplessness. *Sin* has wrought the ruin, and God makes it ours to *save*. Let this suffice. God can be trusted to administer his own judgment. Let it be our concern to save this heathen world. In all seriousness I state it as my profound conviction that it is less ground of alarm for the heathen who die without the Gospel than for Christians who deliberately disobey God by refusing to give the Gospel to the heathen for whom Christ died, and to whom they are commanded to carry it.

It was an appalling surprise to the rich man, when he lifted up his eyes in his place of torment, to see the poor beggar, whom he had seen so constantly at his gate, enjoying the blissful rest from which he was himself excluded forever. It will be a joyful sur-

prise to many faithful disciples of Jesus Christ, when admitted to the everlasting rest above, to recognize close beside them many a redeemed soul from the throng which lay outside their gate on earth. In this work, perhaps as in no other, we can realize what the Saviour taught in the parable of the unjust steward. We can so spend and be spent, so minister to souls in need, so go forth or send forth the hapless stranger before our door, that the reward of the just shall be secured; and when we get our release from earth and go up to find our bright home in the everlasting habitations prepared for us in the city of light we shall be received by a great multitude of those who through our efforts shall have been lifted up, and fed, and clothed, and rescued from sin's low estate, and made adopted children of the Great King. The noblest work ever assigned to men or angels is set before the Church to-day. May it be ours to recognize our golden opportunity, and in our Master's name to go forth to seek, lift up, and save the suffering, despairing, dying heathen at our gate!

THE NEW MISSIONARY ERA.

A GENERAL conviction seems to have taken hold of earnest Christians, in both Europe and America, that the great missionary enterprise is about to enter upon a new era. The most remarkable thing about this conviction is that it is as spontaneous as it is general. No single individual, and no particular body of Christians, can be said to have had a leading part in producing it. Like the coming of all great movements of the kind, like the dawning of the morning, or the coming of the warm spring-time, it appears every-where, and heralds its approach by a thousand tokens which fill the Christian mind and heart with new courage and hope. Every-where Christians are awaking to a sense of greater responsibility in connection with this work. Every-where young people are asking to be enlisted as missionaries, and every-where God's stewards are beginning to bring forth treasure for the support of the work on a scale which has never been witnessed before. A spirit of hopefulness, of expectancy, and of earnest devotion begins to manifest itself, and many think they see tokens of a coming movement which bids fair to assume the proportions of a world's crusade.

It is a fitting time for us to expect such a movement as this. We are, as has often been remarked of late, just closing up the last chapter of the first century of modern missions. About a century ago William

Carey set forth upon his great mission to the East, and although he was not the first Protestant missionary who engaged in this work, he was the most conspicuous man of his era in this department of Christian enterprise, and the most truly representative man in all the earlier mission fields of the world. The modern missionary movement grew out of the great spiritual awakening of the last century, and it speedily took root wherever that awakening had prepared a way for it. Some of the great Protestant churches were slower than others in embarking in this great undertaking, but practically we may say with truth that the movement, as a whole, is just closing the first century of its history, and that the time is singularly opportune for a new, more widely extended, more vigorous, and more determined effort to Christianize all the nations of the globe. We ought not, no, not for a moment, to despise the labors of our fathers, to belittle the results thus far achieved, or to discard the lessons which have been learned, but none the less we should open our eyes to the inspiring fact that God summons his people every-where to a new consecration to this great work, to enlarged plans, to more systematic labor, to a very large increase of workers, to a greater outpouring of treasure, and to an immediate advance all along the line of the hosts of Christ's army upon the strongholds of the prince of darkness.

Before considering the new claims which are made upon us, the character of the new era upon which we are entering, it may be well to examine briefly the nature of the work thus far accomplished, and set before us in as clear a light as possible the results

obtained during the era now closing. Let us ask therefore,

I. *What has been done thus far?*—Very much has been done, and done in many ways. The humble beginnings of great enterprises may not always attract the admiration of men as much as subsequent achievements, but they are none the less important, and those engaged in them will secure in the next world the reward which is often withheld from them here. The past century has been one of preparatory work, much of it experimental, and, in the nature of the case, much of it fruitless; but it has all been a necessary part of a gigantic enterprise of this kind, and as absolutely indispensable to it as a foundation is to a house. Looking over these hundred years we can easily see the outline of what has been done.

1. The Churches of the Protestant world have been aroused. A little more than a century ago they knew very little, and cared nothing, about the heathen. The average Christian of the last century had no more thought of personal duty owing to the nations sitting in darkness, than he had of obligation to support Mohammedan mosques or Roman Catholic churches. It was no easy task to rouse Christians, even good Christians, a century ago to a realization of this duty. It required line upon line, patient, faithful teaching in both homes and pulpits, and actual labor performed abroad, to secure even a moderate degree of attention to the Saviour's great commandment. We of the present day can hardly understand what an obstacle was presented to the first leaders of this movement by the almost universal spiritual inertia

which they encountered. The idea was new, the project seemed wild, the heathen seemed like dwellers of another planet, and it was a task of surpassing difficulty first to rouse, and then to hold, the attention of the Church while this claim was presented. But this work has been done. We of the present day are understood, and gain an immediate hearing, when we come forward to plead for the heathen. The whole world knows what the missionary enterprise is, and for this we are indebted chiefly to the noble pioneers who were called of God two and three generations ago to act as the first heralds of this, the greatest enterprise of the Christian era

2. The past century has been a demonstration of possibilities. To many things which were urged a century ago in behalf of missions to the heathen, the universal response was, "Impossible." If the conversion of a pagan was spoken of, men were quick to assert that an ignorant, degraded pagan could not become an intelligent, conscientious Christian. Even in our day this form of incredulity lingers in the Christian churches, and returned missionaries are too often asked if converts in heathen lands become genuine Christians. Then, when this objection was answered —when it was proven that the Gospel was adapted to the condition of all human beings—unbelief cried out that even if individuals could be saved nations could not be Christianized, and that the dream of a converted world was a wild freak of the imagination. And again, when this objection was met in its turn, it was said that men from Christian lands, with a strange language and a strange civilization, could never become the successful agents by whom such a

mighty work could be accomplished. Thus one objection followed another, one supposed impossibility was piled upon another, until it was made to seem as if the proposed work was utterly and wholly beyond the range of moral possibilities. But now all this is changed. A hundred years of labor have demonstrated the fact that men of every clime and every creed, of every language and every type of civilization, accept the same Gospel, upon the same terms, and with practically the same results. Far off among the mission fields of heathen lands may be found Christian disciples who are as saintly and as devoted as any men who walk the earth. In like manner the possibility of saving the nations has been demonstrated. God, by his providence, led many of the earliest missionaries to isolated communities, such as the Sandwich Islanders, and other little island tribes and nations in the South Pacific, and there had them demonstrate, upon a small scale, before the eyes of the world the fact that a whole people could be turned from a life of hideous vice and error to one of Christian faith and Christian virtue. That which has been done upon a small scale can be done with equal success upon a larger scale. Madagascar is showing how this may be realized, and Japan may follow at almost any day. When the American missionaries succeeded in Christianizing the Hawaiian people they demonstrated the possibility of converting the four hundred millions of China, or, in short, of Christianizing any and every nation on the face of the globe.

3. Another great work accomplished during the past century has been that of testing methods. The work to be done was the same in all lands, but in dif-

ferent countries it was placed under many and widely differing conditions. Each type of civilization, each system of error, called for more or less of special adaptation to the condition in which the people were found. Experiments alone can determine the value of many forms of labor, and a method employed in one country with success may utterly fail in another. An immense amount of work of this kind has been done, work which will not need to be done again, because nearly every possible kind of method has been attempted during the past century, and in most cases it only remains for the living missionary to profit by the experience of those who have gone before him. And just here it may be well enough to say that much labor which has worn the brand of failure in the past was not really done in vain. It is worth something to demonstrate by actual failure that a certain method is unwise or impracticable, and it is well worth while to remember that one man's failure in the last century may mean success to a hundred or a thousand men in our own day.

4. Another great work accomplished has been done in the way of laying foundations and collecting material for future campaigns. The organization of the first little church in a heathen nation means more than the ingathering of a thousand congregations after the first one has been formed. The literary work involved in mastering a language, and in many cases reducing it to writing, elaborating dictionaries and grammars, composing hymns, and laying the foundation of a Christian literature, is simply enormous. This preliminary work has now been nearly accomplished, so far as all the leading languages of the

world are concerned. Not less than six hundred millions of the race have had God's word given to them in their own tongues during the past hundred years. And then we must remember that churches have been formed, organizations completed, and formative processes begun which will make it possible for the missionaries of the coming century to move nimbly forward, working in the fields prepared for them, following the methods approved for them, and building upon the broad and deep foundations which the hands of others have laid for them. The missionary who goes to India or China now ought to accomplish more in five years than the men of the last generation did in fifteen years. Indeed, he ought to do much more than this. One year of the coming century will probably be worth as much as ten of the last, and this enhanced value will be almost wholly owing to the fact that the labors of those who first entered the field have made it possible for the men of later years to eclipse the small measure of success achieved by them.

II. *Let us next look at the new era.*

A new century will soon dawn upon us; a new missionary century is already here. In what respects will it differ from the era now closing?

1. It will present a vastly wider field to the missionary. When William Carey felt called to go forth into the great eastern world to preach Christ he found almost the whole of that world sealed against him. In all the vast continent of Asia there were not fifty square miles freely open to him as a messenger of Jesus Christ. Indeed, at that not very remote period there were but two or three little spots on the globe where

a Christian preacher could claim the *right* to preach, or where he could freely distribute God's word. Three of five great continents and two thirds of a fourth were sealed against God's messengers and God's truth. The missionary was rigorously excluded from the whole Roman Catholic world, from the whole Greek Catholic world, from the whole Buddhist world, from the whole Mohammedan world, from nearly all the pagan world, and only admitted to parts of Brahmanical India by the sufferance of the rulers of the day.

How signally all this is changed I need not point out. To-day the Christian goes almost every-where, not by sufferance, but in the exercise of his unchallenged right. God has opened the gates of the nations. Even in our own day this process has been going on, and it will continue to go on till the last gate has been unbarred and every human being brought within the reach of the precious Gospel of Christ. This gate-opening process has never at any period of the world's history been so active as in our day. Since I became a missionary, less than thirty years ago, God has opened a door of access to not less than 700,000,000 members of our race.

We live in startling times; we witness the march of the most stupendous events ever seen in the world's history. Changes occur with astonishing rapidity. And the end is not yet. The world fairly quivers with expectancy as 8,000,000 armed men, terribly armed too, are waiting for the word which is to make rivers of blood to flow in Europe, and perhaps in Asia also. What changes will come we know not, but of one thing we may be assured: every change,

every convulsion, every pulling down or setting up of a throne, will contribute something toward the final and complete enfranchisement of the Gospel of Jesus Christ.

One feature of this enlargement of the mission field seldom receives any notice, and yet it is most important. It is one thing to open the outer gate of a nation; it is quite another to gain access to communities, and especially to homes. The outer gates of China were opened only to find all the inner doors, both of hearts and homes, sealed against intruders. The missionary gained access to India, but no access to the people. Caste, prejudice, fear, and national antipathy stood in his way. Now all this is changed, or changing. Vast communities are accessible in a way not known even a few years ago. In both India and China the home begins to open to strangers, and the people are reached. Africa, too, is wonderfully opening what might be called her inner doors. For ages sealed against the civilized world by physical barriers, real or imaginary, her gates are now open, and all over her verdant plateaus are found tribes and nations waiting to extend a cordial welcome to any missionary coming to them in the name of the world's Redeemer. And every-where it is the same. As a country is entered so many inner doors fly open, so many inviting fields present themselves, that each society finds itself in danger of being overwhelmed with work, and all its energies absorbed in any single country which it enters.

2. The new era will be one of gigantic enterprises. God is setting before his people mightier tasks than have ever been given to any people in the past. In

the century now closing the conversion of a tribe has seemed an immense undertaking; in the new era the conversion of an empire will be accepted with as little misgiving. Nor is it in the magnitude of the undertaking alone that the difference consists. Fewer men in the coming era will be expected to accomplish tenfold greater results than have been witnessed in the past. Fifty years ago, or less, a force of fifty missionaries were employed in evangelizing some island groups in the South Pacific containing 250,000 inhabitants. In my own day I have seen twenty men set to the task of evangelizing 17,000,000, and it may be noticed that experienced missionaries often ask for men at the rate of one or two per million of the people to be Christianized.

Nor is it alone in the extent of the work to be done that its magnitude will consist. Giant systems of error must be utterly overthrown. To induce cannibals to abandon their rude forms of worship may be difficult enough, but it is as nothing to the task of pulling down the strongholds of systems which have been built up and strengthened through long centuries, systems which have rooted themselves in the history and traditions, in the manners and customs, in the civilization and social life of the people until they seem to be inseparable from them. But this is the very work which must be done in the course of the coming century. Before its close Mohammedanism will be utterly paralyzed, Brahmanism largely disintegrated, and Buddhism will be melting away before the warmth and sunshine of Christian truth. Truly the missionaries of the new era, the young men now in our schools and soon to be abroad on mighty bat-

tle-fields, need to be moral giants, men of a spiritual stature far surpassing that of any past era.

3. The new era will be marked by vastly augmented resources for the prosecution of this work. The Christian churches were all comparatively poor when this enterprise was first undertaken, and resources of all kinds, whether of money or workers or the appliances needed, seemed absurdly out of proportion to the work to be accomplished; but all this has been wonderfully changed, and the people stand upon the threshold of a new century with resources behind them which cannot but help greatly to hasten the glorious consummation for which they labor and pray.

In the first place they have money. They are not poor. The Christians of the United States could provide a revenue of $25,000,000 a year for the prosecution of this holy war and not be conscious of any sacrifice. A tax of two per cent. laid upon ordinary Christians in this country is paid without a murmur. A war tax imposed by the King of kings of one third of one per cent. would give the $25,000,000, and leave a large surplus over. The time is near, must be near, when Christians will begin to see that they must give more consistently for this cause or else be guilty before God, and from their overflowing treasuries they will bring forth what the great work demands. The world cannot be converted by a parsimonious Church. God will not honor himself by committing such a work to such a people, and we may assume it as certain that if those now intrusted with the work do not do their duty God will thrust them aside and raise up others to do the work for which

they prove themselves unworthy. Money is needed, and will be needed, in this work, and needed in vastly increased quantities. Schools and churches, orphanages and asylums, hospitals and dispensaries, presses and distributing agencies, must be provided, and provided upon a scale such as we have not dreamed of hitherto. God will call upon his people for many millions, and the signs of the times are so manifest that a blind man cannot help seeing that the churches will be abundantly able to respond to the full demand made upon them.

But men will be needed as well as money, and in the new era it is evident that men will be found according to the necessities of the hour. In 1859, a few days after my first landing in India, I went with the four missionary brethren and their wives who made up our party to call on Dr. Duff. The old veteran was wonderfully elated as he saw the party of nine standing before him. "They used to come by twos and threes," he said, "but you bring them by platoons." That was not very long ago, but in our day a party of nine missionaries landing at Calcutta will attract no attention whatever. As many as forty have been known to arrive by a single steamer. And yet this is as nothing compared with what is soon to be. As I said before, all over the world there is a new and extraordinary desire found among young Christians to enlist for service in the mission field. This is a sign of the times. The Church has the men. They can be given for the work; and as with money so with men, God's demands must be met, and met in full.

Just here another powerful contingent appears upon the scene, to be added to the resources with

which we enter upon the new era. For two full generations the idea never dawned upon the minds of the missionary leaders of the Church that a special sphere of labor might be found in the foreign field for Christian women. The work, it was assumed, was such as women could not successfully perform. Here and there a lady teacher found her way to the field, and in a general way the wives of missionaries were expected to render assistance in the work; but no one ever thought of enlisting Christian women in large numbers for this kind of work, and no one dreamed that a time would ever come when it would be found possible to employ such workers in the far-off waste places of the earth. But God has his own plans, and can execute them according to his sovereign will. About thirty years ago the Spirit began to stir up holy women in Europe and America to go forth as missionaries to distant lands, and as they obeyed, and one after another took up the line of march, organizations to direct and support them sprang into existence, and almost before the Christian world perceived what was going on a new and powerful contingent of magnificent workers had joined the grand army already in the field. This new movement is so recent that it seems as if it were but of yesterday, and yet already it has over nine hundred workers in the field, and the number is increasing steadily and rapidly. These ladies are acquitting themselves splendidly, and are taking up all departments of missionary work. They have greatly strengthened the working forces abroad, and in numerous instances have done much to extend the work.

This sudden development of woman's work in the

foreign mission field is so extraordinary that its importance is not at all appreciated as yet. In many places it has practically doubled the working force in the field. In the great city of Calcutta, where may be found the strongest body of workers in any one place in the heathen world, the majority of the regular workers are ladies, and this bids fair to become the proportion in other great cities, if not in the country districts also, throughout India. Indeed, I do not esitate to say that for practical missionary work theh various woman's societies of Europe and America are better equipped, and give more promise of successful labor abroad, than all the missionary societies of the world did less than half a century ago. In other words, it looks as if we are about to enter upon the missionary era with our resources in workers doubled almost at a stroke.

And there is still another contingent appearing in view which bids fair to double this working force again. When the late Earl of Beaconsfield was in power, and the nations of Europe were in a state of feverish excitement over the Eastern Question and the probability of a general war, a startling sensation was produced by the sudden appearance of a body of Indian sepoys on the island of Cyprus. They were few in number, and the exact military duty which they were to perform was not at all apparent, but their somewhat dramatic appearance upon the great European war stage was quickly interpreted. It was Lord Beaconsfield's method of reminding Europe that England had an immense military reserve force in the persons of her Indian army of several hundred thousand men. Europe had known of this force before, but had

never realized what it meant till those sepoys came through the Suez Canal and landed in Cyprus. In like manner, as we sit down to number our forces at the beginning of this new missionary era it is but fitting that we include the workers raised up from the converts in our mission fields. How many are there? *Over thirty thousand!* Nearly ten times as many as all the missionaries sent out from Christian lands combined! And this proportion is destined to increase steadily. The thirty thousand will be one hundred thousand long before the close of the first half of the coming century. Compare this with one hundred years ago, and the difference is simply amazing. William Carey had to wait years before he had *one* convert; his successors to-day find themselves surrounded and supported by hundreds and thousands of Christian brethren, ready to assist them in their work, or even to go before them and pioneer their difficult way.

III. *This new era demands a reconstruction of plans and methods.* — From what has been said any thoughtful person can readily see that we can no longer work upon the narrow scale which thus far has been adopted. The practical meaning of the new departure is that the Church is now, for the first time, about to enter in sublime earnest upon her great mission of converting all nations; of saving the world. To do this, or even to attempt so gigantic a task, will require a general change of policy at home and abroad. The conflict before us will differ from that of the past as the great war for the union differed from the war of independence. The very first of Grant's great battles

involved a greater expenditure of powder, ball, and blood, than all the battles of the Revolution combined. In the era before us great conflicts must be waged compared with which all the struggles of the past will seem like so many skirmishes. The devil will not let go his hold upon the great seats of his earthly power without a desperate contest. The missionaries of the new era will have no child's play to engage in; they will march to no dress parade. Earnest, desperately earnest, work is before them. In all the history of the world, stronger and braver men have never been required for any task than will be needed in the early future for the supreme struggle between the sons of light and the hosts of darkness. Let us then, with this great struggle and with our sublime opportunities in view, see what is needed in the way of new plans and new policies.

1. It should be assumed at once, and for all time to come, that our missionary forces must be vastly increased. We have resources of men and women, and we must draw upon these freely. It is not to be expected that men enough will be sent abroad to furnish a pastor for every village, but we have a right to expect and demand that enough men will be sent to plant Christianity in every center, in the midst of every community. One man cannot do all this work of planting in a given place. The teacher and other laborers follow, or in some cases precede, the preacher, and the conversion of large numbers of heathen often increases the demand for men rather than diminishes it. Conceding as I have already intimated, that in the new era men will attempt more and accomplish more than in the past, the fact remains none the less patent

that God would have his Church use the resources of men and women with which he has so plenteously blessed her. Where we have been heretofore sending out one worker we must now send ten. A waste of precious labor is a waste of one of God's most precious treasures.

In passing through the country I hear the whistle of the engine and notice that the train is slowing up at a way station. I look out and see a pretty little town, and the conductor passing to the door calls out Blankville. I take out my railway guide, and find that Blankville contains 1,430 inhabitants. I notice three church spires, which indicate that at least three denominations of Christians are planted there. The train moves on, and I begin to reflect that there are three pastors in that little town, and that it is not probable that any one of the three preaches to a moderately full house. It is more probable that they feel a little cramped for working room, that they sometimes jostle one another uncomfortably, and that they are in a large measure wasting their lives for want of room in which to expand the full measure of their energies. Then I say to myself, If those three dear men would only pull up stakes and come with me to India I could find for each one of them a wide enough field. Instead of being one of three to preach to 1,430 souls, I could give each one of them his choice of 1,430 towns in not one of which the gospel of Christ has ever been preached!

This startling inequality in the division of Christian labor must be corrected. The mission field must have ten men at least for every one now abroad, and must have them at once. If we are really in earnest,

if we really intend and expect to finish the task set before us, we must at once re-enforce the men in the field upon a scale commensurate with the work to be done. If we refuse, if we hoard these resources of men and women, God's law will work as in every parallel case. Hoarding will impoverish. Our men at home will dwindle in numbers, and grow feeble in strength.

It is well to say, however, that a demand for an immediate increase of workers does not mean—no, not for a moment—that mere numbers will suffice. It does not mean that untrained soldiers should be sent to the front, that men and women and children should be hurried off without much regard to their ability to succeed in the work which they are sent to do. So far from it, the exigencies of the new era demand that the training of workers be begun on a broad scale, and that *only* trained and tried workers be permanently enlisted. The English government does not send a soldier to India until he has learned his drill, does not send an officer to command until he has passed his examination, and does not send a civilian to administer in the provinces until he has been put through a succession of rigorous tests which reduce the chances of failure to a minimum. In the greater and more important service of the militant Church a similar system should be pursued. It would be wise conomy if our own Church would spend $50,000 a year in training and testing its candidates for missionary service.

2. Our plans must be enlarged. Only a few years ago our own Church thought it a great thing to attempt the evangelization of seventeen millions in India, but

God by his providence has enlarged that task, until now a vast empire waits to receive our workers. A few weeks hence the General Conference will be asked to decide the question of planting a powerful mission in Malaysia, a mission which will have a field embracing fifty millions of people within its bounds. Thus at the very threshold of the new era we are called upon to decide a most momentous question of policy. Shall we contract our lines or extend them? Shall we sit down in remote little fields, or shall we march across continents? Shall we work on as if we expected the completion of our task 2,000 years hence, or shall we plan for early, and decisive, and complete victory? For one, I cannot but hear the voice of God bidding us plan upon the largest possible scale. We should accept the whole wide world as our field; we should be more than ready to bear a part in the conquest of every nation under the sun. We should expect before the close of the present generation to see our own Church sustaining not less than one thousand men, and perhaps twice as many women, in the heathen world alone, and our plans should be made to correspond with such an expectation.

Do I dream? Is this a wild expectation, founded upon fancy or hasty assumption only? I am not an old man yet, and yet I can remember well when our Church first entered upon her work among the heathen. Even as late as when I myself became a missionary we had less than ten men in all the vast heathen world. I do not include Liberia, for that was a mission to Christian colonists. What have we done since? We have increased our missionaries slowly enough, and yet we have now nearly one hun-

dred men in Asia alone, and a still larger force of women. Even if we did no more in the future, made no more rapid advance than we have been doing, we would still have one thousand missionaries at work in Asia before the close of the present generation.

The meaning of all this is plain. The signs of the times, the lessons of the past, the indications of the future, the call of providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world. The Christian policy of such an age as ours, to be Christian, must be imperial. We do not belong to a Roman empire; we are heirs to the empire of the world. Augustus was a great ruler in his day, but he would be a second or a third rate potentate in our stirring age. God gave Paul a magnificent field in which to move and act, but he gives us one twelve times as populous, twenty times as large, and a hundred times more fruitful of every resource which can make a Christian empire great and good and glorious. This is no age in which to sustain little feeble mission stations in remote corners of the earth, without plan, without method, planted without expectation of large success, and carried on without hope of early or even ultimate victory. Again I say, the policy demanded is an imperial policy. The kingdoms of this world are to become the kingdoms of our Lord, and the time has fully come for his servants to go forth, and in his royal name assert his royal claim to every crown and every throne.

3. These enlarged plans must include what might be termed internal development as well as external

expansion. A large plan does not necessarily mean one of vast circumference. It must not be only broad and wide, but deep and high. It must include the highest and best results, as well as those capable of the largest enumeration. We must plan for the future Christianity of a nation as well as for its conversion. Hence we must expand our definition of the word education, and enlarge the capacity of our mission presses.

With regard to this latter agency, I am bound to say that nothing in all the wide range of missionary operations in modern times has so surprised me, and nothing to this day seems so utterly unaccountable, as the almost universal, deliberate, and persistent neglect of the press as a powerful missionary agency. Here and there you may see a mission-press, but nearly always conducted on a narrow basis, badly equipped, half-starved, and intended only for the immediate wants of a limited missionary constituency. The idea of making it a powerful aggressive agency, of using it as the world uses it and as the devil uses it, of recognizing its power, and utilizing its power, never seems to have dawned upon the good but unwise children of light who have been intrusted with the administration of the great missionary societies of the world. In the new era this error *must* be corrected. The press must be worked for all that it is worth, and it is worth more than can be expressed in words and figures.

Education, too, must be put on a broader basis. We shall have more to do than merely teach reclaimed savages how to read the Bible. We are working among some of the most intellectual races

on the globe. We are raising up Christians who will need to have as carefully educated minds as can be found in any land. We must have in all the rising Christian empires of the East men whose mental equipment will fit them for noble service in any department of intellectual effort. We cannot educate all such men, generation after generation, but we can sow the seeds now out of which such an education will grow. In other words, we must educate, in the highest and best sense of the word, a race of intellectual pioneers, a class of men who will take up this task themselves in due time, and carry it on through coming generations. We have organized a thousand elementary schools in foreign lands, and in doing so we have done a noble work, but in the new era we must build the college as well as the school, and foster the highest education as well as the lowest.

4. It only remains to say, what perhaps might go without saying at all, that in the new era God's people must pour out treasure as they have never done before. We have seen that they have the treasure, that the Church is not wanting in financial resources. It must be a settled policy in entering upon this era that the Church ought to make this advance, and a settled article of faith that she will make it. Twenty years ago I stood with a brother missionary upon the grassy summit of one of the lower Himalayan peaks. We were near the separating boundary line of two mountain provinces. We were about to part, and were earnestly discussing some plans pertaining to the future of our work. I looked out over the great mountain ranges, gazed northward, and then turning round swept in within my radius of vision a country

larger than a New England State, and as I thought of three hundred thousand precious souls living on those mountain slopes I said, "For such a field our Church will not refuse to give us at least three men. Plan accordingly. Assume that the work will be carried on upon such a scale. Our Church will not do less."

That was twenty years ago, and in the years which have since elapsed I have often had in vision to climb higher mountains than any found in the Himalayan range, and gaze out over provinces, and nations, and empires, and ask myself on what basis God would have me lay my plans. I must confess that too often, and far too long, I shrank back at such times and thought of the beggarly revenue with which we were expected to fight campaigns and found empires. If God will forgive me I shall shrink back no more. We sometimes sing:

"My Father is rich in houses and lands."

Our Father's Church is rich also, and we must enter the new missionary era with a settled faith that she will speedily learn to dispense her bounty as becomes a royal princess of heaven's realm. Her bounty in the past has been unworthy of a princess, a positive reproach to the name of Him who has commissioned his people to save the nations. May that reproach soon be rolled away, completely and forever.

THE WORLD'S PENTECOST.

THE Christian world has long been accustomed to take a very limited view of the great event recorded in the second chapter of the Book of Acts. Pentecost is usually regarded as a primitive prayer-meeting of an extraordinary character—a meeting which was attended by some very unusual manifestations, and followed by some remarkable results—but, after all, as but a prayer-meeting, and as not essentially more important than any one of a million of similar meetings which have been held since. A more inadequate view could hardly be taken of any past event. So far from being a mere early prayer-meeting, held in Jerusalem under extraordinary circumstances, Pentecost stands out in God's clear light as one of the great headlands of history. It was the real starting-point of Christianity. It was an exhibition both of the potency and the promise with which God endowed the new faith as it entered upon the active stage of its career among men. It was the opening chapter of a new dispensation, the full sunrise of the morning whose dawn had been mellowing earth's eastern sky for seven thrilling weeks. It was the initiation upon a permanent basis of Christ's great work on earth, an illustration of its feasibility, and a pledge of its final consummation. Pentecost is thus made to stand in a very near and very practical relation to the great missionary enterprise, and it will

greatly assist us in prosecuting this grand work if we carefully study this event, especially in its practical bearings, and in its relation to the greatest of all human undertakings in ancient or modern times.

I. *What was Pentecost?*

What was the full meaning of the manifestation made on that morning, and what lessons were taught by the events which followed?

1. In the first place, it was the inauguration of a new dispensation. The present is sometimes, but not very correctly, called the dispensation of the Holy Spirit, and is made to date from the morning on which the Spirit in full measure was given. It would be more correct to say that this is the Christian dispensation, and that the gift of the Spirit completed its inauguration. The work was not done when Jesus cried on the cross, "It is finished!" One stage had been completed, but only one. Nor was it done when the risen Saviour came forth from the tomb and proclaimed his victory over death and the grave. The great work was hastening to its glorious consummation, but the end was not yet. Olivet followed with its glory, but the ascension was not the final act. From his throne in heaven Jesus was to issue the word of power which was to complete the inauguration of his dispensation among men, and when the Spirit came, when the disciples in the fullest sense were made temples of the living God, when Jesus personally became manifested to each and every follower, in each and every place, at all times, and for all ages, when the ministry of Galilee was expanded into the ministry of the whole earth, and the highest elements of spiritual power were made a permanent gift to all believers, then, and

only then, was the dispensation of Jesus Christ, the dispensation of the New Covenant, fully established among men. This is indeed the dispensation of the Holy Spirit, but it is also more than this. It is, in the broadest sense, the New Dispensation—the dispensation of grace and truth spoken of by the beloved disciple, the dispensation in which the world's Messiah supersedes the lawgiver of the Jewish nation.

2. Pentecost was the initiation of a new work. Jesus had showed his disciples how to preach, had given them a formal initiation into that work, but the preacher's power had not yet been displayed, and the work had not yet been projected upon the world's broad stage. That was done in a most remarkable way upon the eventful morning of Pentecost. The gift of tongues and, more especially, the appearance of tongues of living flame upon each disciple were intended to teach two lessons: first, the momentous fact that in the new dispensation the spoken word was to be the chosen medium of truth and blessing, the human tongue being made to speak for God; and, second, the power to speak in the tongue of every nation represented in the city was a promise of the coming day when the Gospel of Jesus Christ should be preached in every language of earth. The great work of preaching the Gospel to the nations was thus formally initiated with extraordinary results, and with a sublime token of God's immediate presence and power. Nor was it the initiation of the work of preaching alone. It was the beginning of active Christian work in all its phases—the first master-stroke in the great struggle which was to go on till the work of earth's redemption should be completed.

The tongue of flame was not alone for the formal preacher, but it sat upon every disciple. In all the world, in every age and clime, all the followers of the common Master were to share his work, and in and through them he was to pull down and build up, to turn and overturn, to kill and make alive, until judgment should be sent forth to its final victory.

3. Pentecost was the bestowal of new and enlarged spiritual gifts and graces. The tone of piety had hitherto been low. The standard of holy living had been low. The age of dim shadows had just closed, and the substance, the reality, the grace and truth of the Gospel, were to shine forth in the clear light of the new day. The fruits of the Spirit were to ripen in every believer's heart, and enrich and beautify every believer's life. The life of Jesus Christ on earth was to reappear in the life of every disciple. All this was made real when the Spirit came upon the band of praying disciples in that little upper room. A new spiritual life was bestowed, and its power and fruits were henceforth to be exhibited before men.

And with the grace of the Spirit came also the gift of the Spirit. The disciples were equipped for the work which they were to do. Priceless gifts were put in their possession, each of which was to play a part in the performance of the great work committed into their hands. The power to speak with tongues was for the moment the most prominent of these, but it was by no means the most valuable. The highest gift was that of prophecy, or the power to speak by the special aid of the Spirit. The gift of miracles, the gift of healing, the gift of tongues, all these took

secondary places. The gift of prophecy, or preaching, the gift of special faith, of spiritual discernment, of teaching, of prayer, of exhortation, of the evangelist and the pastor—all these were endowments of the Spirit which fitted each happy recipient for the full measure of duty required in the particular sphere assigned to him. Nothing was lacking. Not only did each receive what he personally needed, but the omniscient Spirit so made the distribution that the body of Christians present were fully equipped for the magnificent career upon which they were about to enter.

4. Pentecost was an exhibition of the full measure of spiritual power. The special promise of Jesus in reference to this event connected it almost wholly with this special feature. Other gifts were distributed, but this was the gift of all. Other gifts had their value, but this made them all effective. For all ages to come, divine power was to accompany Christian workers, and in the fulfillment of the great commission to evangelize the race this gift of power was to be especially prominent. Peter, standing up like a new Elijah, with face radiant with joy, and heart glowing with fervid love, hewing and cleaving the multitude before him with the sword of truth, was the first of a long line of Christian prophets who were to preach the Gospel of Christ with power sent down from heaven. And the little assembly of believers, each witnessing to the inquiring multitude, was the forerunner of millions upon millions of other assemblies upon which, in after ages, the power of the Spirit should descend. This power was a permanent gift, and on that eventful morning God gave a formal ex-

hibition of it which should arrest and hold the attention of his Church in all the generations which were to follow.

5. Pentecost was the creation, or, perhaps more properly, the manifestation, of the ideal Christian Church. The little Church of Pentecost had a brief but brilliant career. It should never be confounded with the later Church, of which James was bishop. It was utterly broken up at the martyrdom of Stephen, and never reorganized on its primitive basis. It was truly a glorious Church. During its brief day of four, or possibly seven, years, God dwelt among and in his people. Christian unity, fraternal love, and the highest type of Christian living were exhibited on a scale such as the world has never witnessed since. Christian communism was put into practical operation on a basis which was the exact opposite of the pernicious doctrine which bears that name in our day, the inspiration of the one being self-denying love and of the other grasping selfishness. No wonder that great power rested upon the little Church, and that the first Christians enjoyed the praise of all people.

The Church of Pentecost has disappeared; but, for one, I do not, and cannot, believe that it has vanished forever. We read of it as of an old event, and look back upon it as if to take a last view of a beautiful picture fading in the receding distance. It is not a last view. I verily believe that God has lifted that glorious picture of a spotless Church, and placed it in the forefront of his advancing hosts, and henceforth it becomes a practical ideal to which we are to approach, instead of a vision of beauty from

which we are forever to recede. The details may differ, but in outline, at least, that glorious Church is to reappear again on earth. Christians are to become one great brotherhood in very deed, and the sweetness, and light, and power of the Christian life are to exhale every-where, like the sweetness of the myriad flowers which deck the bosom of our fair earth.

II. *The permanent and the transient in Pentecost.*

At this point it will be necessary to examine carefully how far the element of permanency enters into the various manifestations which accompanied the first descent of the Spirit upon the Christian Church. What was permanent and what transient among the gifts bestowed and the wonders displayed?

1. One cause of the light esteem in which Pentecost is held by so many is the very common impression that it was a special event, and that all, or nearly all, the peculiar manifestations connected with it were transitory. It is assumed that as tongues of flame no longer appear, and as disciples are no longer empowered to speak in unknown tongues, so all the other gifts, and all the special graces, bestowed on that occasion were for that time only, and have no special significance to us. This is a very great and very sad mistake. If there is any one truth taught in the New Testament which we need to emphasize it is the Saviour's assurance that when the Paraclete should come it would be to abide forever. On the morning of Pentecost the bright river of life, which John saw proceeding out of the throne of God and the Lamb, burst forth in its earthward flow, and it has been

flowing in fullest measure ever since. The Holy Spirit in his fullness is a permanent gift.

But while the Paraclete has come among us to abide, all the manifestations of the first morning of blessing have not been permanent. Some of those first gifts were permanent and some transient. The graces were all permanent, as abiding and unchanging as their unchanging Source. But among the gifts we must distinguish between those given as a seal upon a great epochal event, and an attestation of God's presence in an age when revelation was still incomplete, and those other gifts which belong to the Christian all through the dispensation, and which are essential to the prosecution of the work which God has given his people to do. Making this distinction, we at once cease to look for the appearance of tongues of flame, or to listen for the sound of a mighty rushing wind. We find no necessity for these tokens, and we cease to expect them. And as we cease to look for these signs we must in all consistency give up all thought of expecting any manifestations which are strictly miraculous. The wonderful will remain, the preternatural, and the supernatural, but in the strict interpretation of the word we need not expect the miraculous to appear. The spiritually miraculous will remain, the divine element will remain, and all purely spiritual gifts will remain.

2. The discussion of this question of the permanent and the transient in Pentecost really turns upon an examination of facts. As a matter of fact certain features of the first Pentecost have disappeared, and certain other features abide. It will not do to say that it is the defective faith of the Church which

causes the disappearance of these features, for it is a striking fact that it is the most precious of all blessings given which still abide. Weak faith forfeits the highest blessings first. But the richest blessings given on the morning of Pentecost are still the heritage of the Church, and attest the fact that God still has a faithful and believing people.

3. The disappearance of the gift of tongues has occasioned no little disquiet in the minds of many, especially those who have supposed that this gift was originally bestowed for missionary purposes. We often hear it said that modern missionaries do not enjoy the immense advantage which the apostles did of being able to speak in each and every tongue which they encountered, but it is certain that the Gospel was not ordinarily preached under the influence of this peculiar afflatus. Paul tells us that God gave this power of speaking in unknown tongues as a "sign" to unbelievers, and, so far from having preachers empowered to speak directly to people of any one of a dozen nationalities, Paul gave direction to have an interpreter provided for the man speaking in an unknown tongue, that the people might be able to understand him. The first missionaries, like those of the present day, encountered the language difficulty in all its formidable proportions, and if the ancient gift of tongues were to return again to God's people it would not lighten the labors of missionaries going to foreign fields the smallest degree.

4. In looking for permanent features of this great visitation from on high, we cannot but be struck by the appearance of other pentecosts. At Samaria God gave Peter and John a token which might have led

them to think of a wide expansion of this blessing, but it was not understood. Then at Cesarea Peter received a second gracious intimation of God's purpose, but neither he nor his brethren gave full heed to the lesson. Some years passed away, and again in the great city of Ephesus, while Paul was expounding the promise of the Spirit to a dozen disciples, the old scene of the first morning, without, however, its outward sign, was re-enacted, and this time a man stood forth who knew how to follow such an indication as this afforded. That great missionary held the disciples together, taught them to use the gifts imparted to them, extended the work, and soon produced such a scene of spiritual activity as has not yet been witnessed in the growing Christian Church. Two years of such labor, pushed forward under the powerful stimulus of that little pentecostal beginning, sufficed to rouse the whole city, to shake its idolatry to its very foundations, and to produce a profound impression upon all the region round about. This case of the little pentecost at Ephesus, with its immense results, introduces us to the missionary bearing of the whole question. In a mission field, under the labors of the greatest missionary of the age, God showed what could be done, and what in any age might be done, by a repetition upon a larger or smaller scale of the great scene described in the second chapter of Acts.

Just here we must pause long enough to explain that these minor or later pentecosts differed from the first in several particulars. They were repetitions of certain features only of Pentecost. They marked the beginning of no dispensation, they brought no new gifts, they introduced nothing new of any kind.

They were simply a continuation of what had begun, a part of the current of the river which had been flowing steadily all through the intervening years. The original gathering in the upper room was a prayer-meeting, and as a prayer-meeting it will stand as a model to Christians in every age. The outpouring of the Spirit upon those first disciples may be repeated in the case of others a thousand or a million times as the centuries go by, but these repeated scenes of blessing, so much like repetitions of the first great Pentecost, detract nothing from the transcendent importance of that event, and change nothing in the character which has been assigned to it.

III. *Let us next consider Pentecost in the bearings upon the missionary enterprise.*

The story of the extraordinary revival at Ephesus, with its far-reaching results, starting as it did from a repetition upon a very small scale of the scene in the upper room at Jerusalem, has a most important bearing upon missionary work in our own day, and ought to stir the hearts of all workers to their profoundest depths. What happened then may happen again, and indeed has happened again in its essential features, in modern cities as large and as important as Ephesus was in the days of her greatest prosperity. Let us consider for a moment the possibilities which this statement opens up before us.

1. Let us suppose that instead of one Ephesus and one little meeting we witness a thousand such all at once, or in rapid succession, in a thousand of the most influential cities of the globe. If Paul's little meeting shook the great city of Ephesus and all the adjacent provinces with the power of a moral earthquake in

the short space of two years, would not a thousand similar movements in our own day send a quiver round the globe, and shake the nations to their very foundations? Does not the very mention of such a possibility seem to put missionary enterprise upon a new basis, reduce the magnitude of the task before us, and increase the resources of the Christian Church a thousand-fold?

Now this supposed possibility is the practical reality toward which God is leading his people. In the upper chamber and at Ephesus alike, the preliminary condition was the collecting together in one assembly of a number of believers, with one mind, one heart, and one faith. They were a prepared people, prepared as earthen vessels to receive the expected treasure, prepared as obedient servants to discharge the new and amazing obligations which were to be laid upon them. In our day God is preparing and scattering over the earth many believing bands of like character. I have said that a thousand such, scattered over the earth, if filled with the Spirit in pentecostal measure, would make the very earth tremble; would send a quiver all through the human race. But God is preparing more, many more, than a thousand such bands for his great day of blessing. At this very hour there are probably one hundred thousand such bands, or at least bands of true Christian believers, scattered over the world, all waiting on God, all believing in the Holy Spirit, all prepared when the signal is given to startle the communities in which they live by signal displays of new spiritual power. I say one hundred thousand, but the number is probably greater. If we enumerated all evangelical Churches the number

would be greater, but as many of these are formal and almost lifeless, without expectation of blessing and unprepared for service, they cannot be considered in such a calculation. But on the other hand there are many, very many, bands of true and earnest believers not formally connected with any Church, that is, not as bands, although the members may be as individuals. Put all these into the estimate and the number would probably exceed one hundred thousand. And this number is increasing rapidly, and the dispersion is becoming wider every year. China and India have become dotted all over with such little companies, and soon the progress of others like them will be ascending from the depths of Africa, and from almost every valley and mountain slope on the face of the earth.

2. Whatever we may say or think as to the possibility of a great pentecost upon all these bands, the fact that God has prepared them, is still preparing them, and that they are becoming dispersed all over the globe, is too full of significance to be overlooked. Nor is it necessary to seek for special proof of God's purpose. In every case, in all ages, and in all lands, God's purpose in associating believers together is that their united faith may be used, and their common blessings shared, and the divine glory revealed in and through them. If there were no race to be saved each believing band would still need its pentecost, and hence we dare not doubt that God intends every little and every great flock of disciples in all the wide world to be enriched with blessing, and crowned with glory, and robed with power, as were the handful of disciples at Ephesus. But we have a more sure word of promise. The mouth of Jehovah hath

spoken it, that the Spirit of God is to be poured out upon all flesh, and we cannot doubt, as we see God preparing the way before us, that the whole wide world is being set in order, like another Jerusalem, for such a manifestation of the Spirit as shall confound all nations and call forth the stricken cry from millions upon millions, "Men and brethren, what shall we do?"

3. Will this great outpouring upon the nations come on a single morning, or will it be a constant succession of similar events extending over a century or an era? Shall we reach a time, perhaps very soon, when by the electric wire all believers on the globe can be summoned at a fixed hour to the mercy-seat, so that the expectant faith of all Christians may be united at a given moment in looking up to God, and are we to expect that every-where, in the same moment of time, the blessing will descend on all alike? Or shall we go on maintaining our faith, cherishing our expectancy, and hearing every morning tidings from near and from far of towns and cities and nations being shaken by visitations from on high? I do not pretend to answer such questions as these. God sometimes reveals his purposes to men, but so far as times and seasons and methods and details are concerned we are left in ignorance, and are wise if we do not try too anxiously to peer behind the veil which hides the future from our sight.

But while we may not know the day nor the hour of such an event, it does certainly assist our faith and kindle our zeal to contemplate the event as one, and to look for its realization as if all Christians in the world were collected in one assembly and waiting

for the expected blessing to descend, as of old, as suddenly as if it were the voice of the living God. The week of prayer, now so universally observed, was originally suggested with this idea in mind. It is not generally known that the idea of a week of united prayer was originally a missionary conception. The first call was issued from a mission field, and was written by the late Dr. J. H. Morrison, of the American Presbyterian Mission in North India. The thought of that eminent man was that the whole Christian world might be united in earnest prayer for the promised outpouring of the Spirit upon all nations, and the first call made mention of this as the sole object of the united petitions before the throne of mercy. It was a sublime idea, and it is a thousand thousand pities that it was so soon set aside. The Evangelical Alliance at an early day assumed the management of this great movement, and in the hands of men, some of whom did not know what a prayer-meeting meant, and who did not dream that a pentecostal scene had appeared on earth for eighteen centuries, the grand idea of Dr. Morrison was quickly thrust aside, and so completely thrust aside that at least on one occasion the annual call contained no allusion to the Holy Spirit at all! It is time to insist on a reform in this respect. The work of united prayer—a prayer in which all the nations unite—ought, in the very nature of the case, to be a missionary week, a week of missionary prayer. It is a week of prayer for the world, and for such a world as ours prayer can hardly be other than missionary in its character. It ought to be prayer, too, for the full and final outpouring of the Holy Spirit, for this is the

consummation of all missionary labor, the realization of all missionary faith and hope.

4. This hope of a world's pentecost, and especially its connection with the work of the world's conversion, puts a new meaning into the word missionary. A missionary is usually regarded as a good kind of a man engaged with indifferent success in doing an impossible work. He is saving a few fellow-creatures from a wreck which is fast sinking, but he succeeds in saving but a few. He is trying to stem a flood-tide of wickedness which rises faster every year, and he is doomed to certain failure. Of all human tasks his is usually regarded as the most hopeless. As a good man once expressed it to me, "You are doing a good work, and I respect and honor you for it, but I must say it seems like trying to dip out the water of the ocean with a tea-cup." As if Moses had to use a tea-cup to clear the water out of his way when he crossed the Red Sea! God did the work, and yet if there had been no Moses there the work would not have been done. The missionary's chief work, his ultimate work, is that of preparing agencies for the divine co-operation. A century ago men could not have believed that huge steamers would soon plow the ocean in the very eye of the fiercest wind, that heavy cars would fly over the country as if on wings, that they would plunge through mountains or scale their summits, and all the year round move over the world with the ease and precision of a clock on the mantelpiece. In those dull days no boy in the world seemed more idly employed than the little Scotch lad watching the lid of his mother's kettle rising and falling by the force of steam. And yet that boy was equal

to any hundred million men at that time living on the globe. He was to teach men how to co-operate with the tremendous natural forces which surrounded them on every hand, and in doing so was to revolutionize the industrial world.

The missionary is no dreamer. He is a practical man. His vision pierces the heavens above him and penetrates far into the dim regions before him. He sees the hand of God upon the nations. He reads the promise of God in letters of light ever before him. He knows that he is surrounded by omnipotent spiritual forces, by co-operating with which the religious world can be revolutionized. His mission is indeed to save men, but his ultimate mission is to prepare effective agencies through which the great spiritual forces of Christ's kingdom can be made to co-operate in the work of the salvation of the race. He never forgets that a Christian in his best estate is but a co-worker with God, and he applies this law of the kingdom of grace in all its length and breadth to the work which he has in hand. He has surveyed the work before him, has studied the situation carefully, has grasped the full magnitude of his task, but he has done more than this. He has studied the resources of his Master, has weighed the spiritual against the material, and has calculated the changed conditions of the moral world when a Stephen shall walk the street of every village, when a Paul shall reason in every college, when an Apollos shall preach in every cathedral, and when a Niagara of blessing shall pour down where now there flows only the silent little rill. He is working for coming years, building for future generations, and of all human workmanship none will

be found, when tested by time and change, to be more abiding than his.

5. This hope of a world's pentecost furnishes an effectual reply to what might be called a new gospel of despair, an affirmation, and too often a proclamation, of the inefficiency of the Gospel. The very foundations of the faith and zeal of thousands are sapped by a doctrine somewhat like this: that where grace abounded sin did much more abound; that mighty as is Jesus to save, Satan is still mightier to destroy; that great as are the victories of the cross, the triumphs of the serpent are greater; and that, despite all that God and holy men are doing, or can do, the world is growing worse, and is hastening to its doom. The Gospel has failed, is failing, and must continue to fail even unto the end. It is easy to understand how plausible such views may be made to appear, especially to those who labor hard and long without sign of fruit; who see sin enthroned in the world's high places, and who see iniquity in a thousand forms running riot among the perishing multitudes of earth; but, no matter how easy it is to account for such mistaken views, it is high time to correct them. It is more than time to proclaim to the ends of the earth that the power of the Gospel of Christ has never yet been fully tested, has never been half tested, and that the great victories of the cross are still in the future. The power that came to earth on the morning of Pentecost has never been increased, and never can be increased, but it has never yet been utilized in full measure by the universal Church of God, and until it is so utilized it is useless to talk about a limit to Christian possibilities. The

manufacturer who builds his mill at the edge of Niagara has no right to talk about want of power in the stream until he connects his machinery with the cataract. The doleful cry of those who insist on giving up the struggle, and who maintain that the Gospel cannot win its way among all nations and was never intended to save all nations, is prompted by the mistaken notion that the resources of Pentecost are exhausted, that the Gospel has already done its best, and that it is useless to hope for victory to rise out of the ashes of failure.

Over against this mournful and harmful error we should set up our banner inscribed with the motto, "Grace abounds." We should look back at Pentecost and take new hope and new courage. Beautiful as is the picture which it presents to our view, it is but an opening flower. It conceals more of beauty, and sweetness, and grace, and power than it displays. The great social problems of the day are to be solved by it, the bitter streams of human life sweetened by it, the dark places of the earth illuminated by its brightness. To say that the idols shall all be thrown down is to say but little indeed. The great sins of the nations, the abominations of mankind, the flaunting wickedness of men, the oppression of the poor, the crimes which defy heaven, and darken earth for evermore, the whole viper brood of black iniquities taught to the race by the prince of darkness, shall be uprooted and destroyed, and the Prince of Peace shall in very deed reign over the children of men.

6. Not only many Christian thinkers, but many who think little of Christianity as a permanent factor in the development of the race, look with gloomy

apprehension at the rapid changes which are taking place in the social world. Sometimes it looks as if we would soon have to recast our modern civilization. All manner of forces seem abnormally active. The man of toil begins to speak in a tone never heard from his lips before. The man of wealth widens and deepens the gulf which separates between him and his fellow-men, and the man of poverty gazes at him across the gulf in sullen defiance. Social madmen put out their eyes, and then grope around in search of huge supporting pillars which they may pull down upon innocent and guilty, and thus invoke ruin for ruin's sake. Man deserts the sweet and beautiful country, and busies himself in the noisome city. Vast multitudes of young people are growing up in habits of dangerous vice. Strange doctrines are heard on every hand, and thoughtful men are disquieted more and more as they open their eyes every morning to see some new token of change, some new menace to what we have regarded as our settled civilization.

That we are living in the midst of portentous changes, and on the eve of great events, is but too evident. But to the Christian there ought to be in all this no ground of discouragement, much less of despair. God knew of all these changes, of all this ferment, of all the necessities of the crisis, before he appointed the date of Pentecost, and before he fixed the measure, or filled out the list of blessings to be vouchsafed to the race in connection with it. As has often been said, God is never taken by surprise. What the Gospel can do for the world is yet to be seen. It is quite possible that amazing changes will

be introduced into our civilization, but why must we assume that they will all be for the worse? Why not, in the spirit of Christian hope, look for a healing of social ills, a lessening of human woes, and a sweetening of human sorrows? For one, I look toward the future with a calm expectation of a better time coming. I live in the confident assurance that in Pentecost God included abundant provision for every spiritual emergency to the end of time, and that instead of yielding to despair we should seek for help and guidance at the only source of help to which we can go.

It has long seemed to me that as Christians we are inclined to be a little ashamed of the history of the Church of Pentecost. The words communism and socialism are terms of evil omen in our generation, and hence we incline to shrink from commending the example of the first Christians, who had all things in common. The explanations of this phase of their social life by some commentators would be ludicrous if they were not pitiable. The poor Christians of that day—as magnificent men as ever trod the earth—are said to have been simple, child-like people who fell into a great error. They knew no better! They set us no example, and we must not imitate them lest we become socialists! I cannot here discuss this question, but may only say that every line of that brief history is precious, and is worthy of most prayerful study. The early Christians knew nothing of modern socialism, but they knew and to a large extent brought into active operation the socialism of love. That their example will ever be copied in full is not certain; that their spirit will be imbibed by

the universal Church of Christ is as certain as is the coming of a great pentecostal noonday of Christian life throughout the world.

We do wrong to shirk the great questions of the coming days. We do wrong to shrug our shoulders and turn away when we hear of anarchist, and Nihilist, and communist, and socialist. These men are the victims of some great errors, but beyond all possible doubt they are the possessors of some vital truths. The very worst among them have grasped a few great principles, while the best among them are any thing but crazed madmen or dangerous fanatics. They live and move where the sigh of the oppressed is forever falling upon the ear, and in their hatred of oppression, their love of right, and their cry for justice, they have a right to the sympathy of every disciple of Jesus Christ. What are we do? Have we no hope for such men? No answer to their questions? Nothing to say to them, unless it be to assure them that the world is so very bad that God will destroy it soon? No; we can tell them something better than this. There is hope for the world. God will, by a wide effusion of the pentecostal blessing, bring in a better spirit among men. He will make every man a giver, every man a helper, and by reversing the law of selfishness will take bitterness out of human life, and transform society as easily and as thoroughly as he now transforms a human heart.

7. One of the most powerful writers on missionary topics of the present day has recently said that he dare not speak of a second century of missions. Aside from prophecy, he sees in the rapid increase of

population a necessity for the early termination of the present dispensation. The over-taxed earth will no longer be able to support its dwellers. This is brought forward in a missionary discussion, and the missionary in the East, who toils in a country so thronged with inhabitants that it seems like a vast human ant-hill, is often oppressed with similar thoughts. The question of a redundant population is one of the great questions of the day. The missionary has to face it, and it stands connected with the whole subject we have just been discussing. The Darwinian philosopher looks coldly on, and sees without emotion the strongest race emerging from a fierce struggle and building its home upon the graves of the weaker races which it has destroyed. The statesman surveys the scene, and sees relief from the coming pressure only in great famines and wasting pestilences, which must periodically devastate the earth in order to keep down its population. Christian thinkers divide into two camps. In one are found men who see no relief from any source, and hence accept the easy but awful conclusion that God will soon destroy the wicked from the earth, and wind up the dispensation. In the other camp are found children of hope, those who believe that Pentecost did not exhaust the divine reservoir, that on earth no exigency can arise for which God's prevision has not furnished every thing needed to meet it, and who consequently look calmly on, and wait to see God's omnipotent hand performing mighty wonders for the teeming race.

The writer referred to speaks of the impossibility of furnishing employment to the myriad workmen

who will clamor for it. Let no man be disturbed by such a misgiving. God will find in every age abundant work for the human race. Man has hardly yet learned the meaning of the word labor; he has hardly commenced the big task given him to do. In the beginning he was set to work to subdue the earth, and that great contract still lies unfinished before him. He has but lightly touched it as yet, and many generations must pass before it is completed. Men talk of the race dying of starvation—why, the undrained swamps of the world would, if cleared and cultivated, almost feed all the race now living. Talk of no labor being found! The time will come when five hundred million men will be employed in reclaiming the African Sahara, and as many more the deserts of Asia. When all the wide earth blooms in verdure and beauty, and gratefully yields up its rich fruitage to those who lightly toil upon its surface, men will smile as they read of a time when grave men were persuaded that God had made a world which was not big enough to hold the men whom he himself had placed upon it. They will tell the story, and wonder how so strange an error could have found acceptance, till some sage will explain that it was because they had put limits upon their faith, limits upon the Gospel, and limits upon the Holy One of Israel.

We all love to think of the immortal splendor which awaits us when Christ shall be manifested in his glory. We shall be like him. The frail earthen vessel shall be changed into the likeness of him who now dignifies it by making it his temple. That final consummation will be unspeakably glorious, but in the meantime we do not despise the "earnest" which

we enjoy even here. Heaven begins to the believer in this present life, and the breaking of the earthen vessel is what Charles Wesley beautifully calls "more of heaven." As with man and the tabernacle in which he lives, so with the earth on which he lives. The brief but sublime description which Paul gives, of weary nature groaning with intense expectancy as she waits for the manifestation of the sons of God, is not surpassed in the grandeur of its conception by any thing ever expressed in human language. When we put on our immortal robe the dear old earth shall be robed also, and become the immortal home of an immortal race. But in the meantime is she to have no "earnest" of that eternal day of glory? *My* Bible speaks of such a time; a bright and happy time when a Christian race shall live upon this very earth of ours, when the powers of evil shall have been subdued and the powers of nature brought under a wonderful degree of control.

Man and earth alike shall then enjoy a long earnest of that eternal spring-time when God shall make all things new.

THE PROPHET TO THE NATIONS.

"I ordained thee a prophet unto the nations." — JER. i.

THE prophet is, perhaps, the grandest character to be seen upon the stage of history. He is God's spokesman. He is the messenger of the King of kings to his subjects, and as such he ranks the earthly monarch on his throne. He must be a man of lofty courage and lofty character—brave, and pure, and true. He is, and has always been, the apostle of freedom and the apostle of truth, and hence his voice has ever been heard in the high places of human progress.

Among the prophets mentioned in the Bible there were two, one in each dispensation, who received peculiar commissions. When Jeremiah was a young man he received his call to go forth and speak for God, but, unlike most of his brethren, his message was not to one people, or even to two or three. He was ordained to be "a prophet unto the nations." Centuries passed, and the greatest prophet of the New Testament dispensation was on his lonely isle of banishment when God opened before his vision the most wonderful revelation of hidden mysteries ever vouchsafed to any inspired seer. He saw heaven opened above him, and earth torn and tossed beneath him, but in the midst of the overwhelming grandeur of these revelations his personal duty was not to be forgotten. His work was not done. It was to open up

anew. "Thou must prophesy again before many peoples, and nations, and tongues," was the commission given him, and henceforth the world was to be his field of labor.

It has often seemed to me, especially of late, that, of all men, the missionary receives a commission most like that given to these two holy men of old. He is a prophet sent unto the nations. His field, especially in recent years, has become a very wide one. He often passes from nation to nation, he moves in the midst of vast multitudes, he hears many different tongues, and he finds himself confronting many hostile interests which are the common heritage of many nations. He is no longer a prophet sent to a tribe, but a messenger of God sent to great nations; and in this character it will be well for us to examine briefly his commission, his audience, his message, and the wide scope which his work assumes. But before speaking of the missionary in this character it is but proper that we briefly consider the office and character of the Christian prophet. What is a prophet, in the New Testament sense of the word?

The gift of prophecy, as you no doubt know, is generally understood to mean the power to foretell future events. But this is not the scriptural meaning of the term. It is a modern interpretation which has incorrectly been thrust upon the word, and which finds no sanction in the Bible. In the days of King James the word prophecy, or prophesying, was very commonly used in England in the sense of our word preaching, and the restricted use of the word in our current English was then unknown. A prophet is not necessarily a man who foretells, but a man who

forth tells; a man who speaks for God, and who speaks not only by God's authority, but by the help specially given of God's Spirit. He can speak for God, in the most literal sense of the word, without foretelling any event whatever. The power to foretell events is incidental to the prophet, and it is not probable that it is exercised to any great extent by even the most deeply inspired Christians of the present day.

The earliest prophets were called seers, and were men who saw scenes passing in vision before the eye of their minds which they were able to describe in elevated or inspired language. Balaam was a seer, and illustrated very vividly this ancient mode of prophesying. This method of conveying truth to the mind gradually gave way to more direct utterances, the speaker being directly inspired by the Spirit of God and speaking as the Spirit gave him utterance. Moses was a prophet in the highest and best sense of the term, and in his day the gift of prophecy became somewhat diffused among the people, notably so in the case of the elders who prophesied. It was not until a later age, however, that an order of prophets arose among the Hebrews, and it is chiefly to those noble men known as "the prophets" that we must look for the forerunners of the New Testament prophets. Among these Elijah stands pre-eminent, but from Samuel to Malachi a long succession of gifted, true, and noble men appeared from time to time among God's chosen people, and, speaking in the name of the great Jehovah, kept them from utterly abandoning the faith of their fathers, and lapsing into the gross idolatry of the

nations around them. One of the earliest of these prophets taught the people that the precious gift exercised by him was in a later day to become much more widely diffused among God's servants. It was no longer to be the special heritage of a chosen few, but the common privilege of the great mass of believers. The very servant-girls of the household were to exercise the gift, and sons and daughters alike were to open their mouths and speak as the Spirit should give them utterance. In short, the people of God were to become a prophesying people.

How all this was fulfilled on the day of Pentecost need not be told. It all came to pass, literally as the olden prophet had foretold, and among the first Christians the gift of prophecy was the very common gift of large numbers of believers. This was the chief of all the gifts bestowed, even as love was the chief of the graces. It was through the exercise of this gift that sinners were convicted and believers edified, and hence Paul exhorted the Corinthian Christians to covet to prophesy, while the more highly prized gift of tongues was spoken of as a thing to be tolerated only, but not as an object of desire. In the public meetings of that day it was a common exercise for one or more disciples to prophesy, and the life and efficiency of the whole body very largely depended upon the proper use of this gift. But while many were accustomed more or less frequently to exercise this gift, all were not known as prophets. Among the early Christians, as among the ancient Hebrews, certain men and women were known as prophets in a special sense, as those upon whom the prophetic unction rested more continu-

ously, and in a fuller measure, than in the case of others. These were specially recognized as prophets, and occupied a position of great responsibility among the people. They were the preachers of that early day, men and women anointed to preach the word by the help of the Holy Spirit sent down from heaven.

These New Testament prophets did not utter involuntary speech, but rather spoke by the aid of the Spirit. The spirit of each prophet was subject to the prophet; that is, each one consciously used the light which the Spirit graciously shed upon his mind and heart, but the words and reasoning were under his own control. In such cases God only gives *needed* light, and within certain limits no special illumination is necessary, but to whatever extent special light is necessary it is graciously given. A prophet is not a man speaking in a trance, or a man so filled with holy rapture that he does not know what he is saying, or a man carried along by a torrent of impetuous feeling who does not pause to measure his words. He is quite the opposite of all this. He is a man who remembers that God has sent him, that he speaks for God, that he has a message which he must deliver faithfully, and who in consequence measures his words carefully, keeps a firm hand on his fancy, commands his own spirit, and relies constantly upon the Spirit of God to help him. When God spake through Balaam's ass the dumb brute was gifted with involuntary speech, but when he sends a message by human lips the responsible messenger is expected to perform his duty as a responsible agent of the Lord and Master of us all.

This prophetic gift is held in larger or more re-

stricted measure as God in his infinite wisdom sees fit to bestow. In both ancient and modern times the rule has been the same. Not only do some receive a larger measure of divine aid than others, but some receive a larger measure at certain times, or for certain special emergencies, than at other times. God is the author and finisher of this and every gift, and we must accept reverently and thankfully what he gives, as he gives it, and when he gives it. But in whatever measure given, the Church of Christ should covet earnestly this best gift. A living Church cannot do without it. If the lips of Christians generally could only be unsealed, if men and women in every congregation could be found ready and able to speak as the Spirit gave them utterance, a new vigor would be infused into our modern Christianity. A witnessing Church is a prophesying Church, and testimony, to be effective, must take on this peculiar form. The dumbness of Christendom to-day is, perhaps, the chief cause of the spiritual weakness of Christianity; and not in the mission-fields of the world alone, but in all the Churches of Christendom the demand of the hour is for a mighty host of anointed prophets of Jesus Christ.

Having thus briefly noticed the character of New Testament prophecy, let us proceed to consider the calling and career of the modern prophet unto the nations: the missionary sent forth from Christian lands to preach Christ to tribes and nations sitting in darkness, sitting in the shadow of moral and spiritual death.

1. The missionary, like the prophet, is a man *sent*. Of John the Baptist it was said that he was "a man

sent from God." That brief statement places John upon a pedestal of moral greatness above his fellows. His commission from God was like adamant under his feet, and glory above his head. The modern prophet to the nations, no less than John, is a man sent from God. He, too, has a divine commission. A prophet without a call is like an embassador without his credentials. I trust that many of you will yet go to the mission-field, but if so, let it be said of each one not only that he went, but that he was *sent.* It will add to your conscious strength to know that God has sent you forth; it will add to your moral weight among those to whom you go, and it will arm you against a thousand temptations in the weary days and years which lie before you. "Have not I sent thee?" was the appeal of Jehovah to the hesitating Gideon, and the assurance nerved that extraordinary man for the otherwise hopeless task which lay before him. To a thousand missionaries out in the field today the recollection of God's call, the quiet assurance that they are at the post which God has chosen for them, is enough to dispel every lowering cloud of doubt, and nerve both heart and arm for new struggles and new victories.

I know but too well how ready the adversary is to take advantage of statements of this kind, and to suggest that inasmuch as you have never received an extraordinary call such as Moses or Paul received, therefore it would not be well for you to think further of entering the mission field. I find very many young people hesitating over doubts of this kind, and too many of them apparently willing to accept any excuse which will set their conscience at

rest, and permit them to remain at home. To all such I would say that it is no new thing for a prophet to hesitate, and beg to be excused, and ask for additional tokens, and look almost eagerly for any possible way of escape from an unsought and undesired duty. To one who has had experience in such matters the presence of this kind of hesitancy often seems but another evidence of a genuine call. It is well enough to examine the ground carefully, to weigh the evidences, to try the spirits, and resolutely to refuse to run before being sent, but it is positively perilous to dismiss the subject from the mind simply because the young prophet has not received the peculiar kind of a call which he thinks ought to be given. God has a thousand ways of arresting the attention of the mind, and impressing the heart, and directing the purpose, and in every case he will select a method other than that which frail human wisdom dictates. If a clear call has not been received, or if doubt of any kind intervenes, the safe and only proper course to pursue is to wait on God for light, and not to give up the issue until clearly convinced that God himself leads the inquirer in another direction.

Long years ago, before any of us who are here today were born, an illustration of what I have been saying occurred in Ohio, and led to the first organization of the Missionary Society of our Church. A colored man named John Stewart, living in the town of Marietta, was awakened and very clearly converted to God. He became an earnest and deeply spiritual Christian, but did not at first give special promise of usefulness. He was a man of prayer, and one day when talking with God there came to him, as often

comes to people of his race, a strange vision. He thought he heard strange voices, and became impressed that God would have him go to some people who lived in a north-east direction. He set out through a pathless wilderness, going he knew not where, to a people of whom he had never heard, to deliver God's word as best he could. He was a man sent from God. He had no peculiar gifts, and went upon his own responsibility, because there was no one at hand to send him, or to sanction his going. He wandered on until he reached a tribe of Wyandot Indians, wild heathen living in the forest. He found a drunken half-breed whom he enlisted as his interpreter, and through him he began to deliver his message in the name of Jesus Christ. The simple word was attended with extraordinary power. Many were awakened and converted, a church was organized, and in this way was begun our first mission among the heathen. When the tidings of Stewart's success reached the white settlements an extraordinary impression was produced, and very soon some leading parties began to collect funds, and both East and West a cry was heard for the organization of a missionary society. The opportunity was a golden one, the lesson was manifestly from above, but the Church did not know the time of her visitation. A tardy and timid commencement was made, not among the heathen, but in the more favored home regions, and thus nearly half a century of precious time was lost before we became fairly and fully committed to this great enterprise. But the lesson taught in the beginning should never be forgotten. God himself sent our first missionary, and in his person illustrated

his method of choosing and sending forth missionary prophets. Other John Stewarts are yet to be called, other tribes in forest wilds or on desert wastes are to be reached, and we must for all time to come recognize the fact that God sends forth his own messengers.

2. Let us in the next place take a glance at the audience to which the missionary prophet is sent. The old ideal of a missionary at work, so widely popularized by cheap wood-cuts, was that of a good, kind-hearted, and patient man, sitting in front of a hut and in the scant shade of a crooked palm-tree, engaged in teaching half-clad little children the mysteries veiled within the leaves of an American spelling-book; or, if a more advanced stage of the work is presented, the missionary has an audience of two or three dozen simple men and women to whom he is expounding God's word, and who constitute the flock over which he has been made overseer. As a matter of fact, many a good and faithful missionary does preach to a mere handful of converts, and many an able scholar may to-day be found teaching the alphabet to children, but initial work of this kind must not be taken as a sample of a missionary's life-work. He is a man sent to a nation, or may be to a group of nations. So far from being confined to a dozen children gathered under a palm-tree, he is soon to speak to a thousand children and ten thousand adults, scattered all over the hills and plains around him. His ultimate audience is always a large one.

An illustration occurs to me which will make this plain. About three years ago we opened a mission station in Bengal. A little village school was opened

in a small mud-walled building. One man had been baptized in the village, and five or six others were inquirers. I visited the place and made inquiries about the region round about.

"How many villages have you like this one in this immediate vicinity?" I asked.

"About fifty, but more if you take in a wider region."

"Are the people all like these villagers?"

"Yes; just such as you see here."

"And are the villages as large as this?"

"Some are larger and some smaller, but the average will be as large as this."

"Then you have fifty thousand people in the district, all accessible, all eager to learn, all free from strong prejudice, and all ready to receive God's word?"

"Yes, that is the condition of these villages."

Now you can see at a glance that a missionary sent to that village is really a missionary sent to fifty thousand souls, and in all our great mission-fields in the heathen world it seldom happens that a prophet is sent to so small a community as the one just described. His ultimate audience is counted by the hundred thousand. He may not with his own lips deliver his message to all these thousands, but directly or indirectly he will reach them. He will gather a band of prophets around him, he will make long tours through the country, his voice will be heard at fairs and every place of public concourse, his face will become familiar on every highway, and every-where he will impress himself upon the people through the word with which God has intrusted him.

The wonderful manner in which God has opened the doors of the nations to his prophets is one of the most striking of the signs of the times. No preacher in Europe can go up and down among the nations preaching the word as can the prophet among the nations of the East. Just before leaving India I received urgent calls to visit two cities which were more than four thousand miles apart in opposite directions! Mr. Hart, our missionary brother from China, told you but yesterday of more than two hundred million of people in that amazing empire who speak the same tongue, and among whom the missionary passes freely preaching the Word. Another brother writes to me in a somewhat depreciatory tone of his field; he almost complains that it has not more than fifteen million inhabitants! Surely these are the times when men are sent forth to prophesy unto great nations. Never in all the course of human history have any class of public speakers had such vast audiences, and never before have mortal men been called upon to bear such weighty responsibilies as now fall to the lot of those whom the Lord God of the holy prophets calls and sends forth to represent him even unto the ends of the earth.

3. Such being the audience of the prophet, let us next consider the message with which he is intrusted. A prophet is a man sent from God, and a man sent as a messenger must in the nature of the case be intrusted with a message. He would be discredited in a moment if unable to produce his message. God's prophet to the nations has a commission received directly from the Holy Spirit, and he is assisted in

delivering it by the same power as that which inspires it. What is this message?

It is not the constant repetition of a single sentence, like Jonah's proclamation in the streets of Nineveh. Indeed, it may be doubted if in that case we have more than the text of the prophet's discourses. The humble repentance of the king and people would indicate that their sins had been rebuked, and the cause of their impending judgment faithfully declared to them. In like manner the prophet of Jesus is sent with a message which is not so much contained in a certain formula as in the spirit which pervades all he says. The Christian preacher or prophet is sent forth in the name of Jesus Christ, and commissioned to testify concerning his Master. He is to tell the world what he knows about the Saviour of sinners, about his death, his resurrection, and his living forever among men. Christ himself is his theme, a living theme, forever bright, and forever new. John tells us in his wonderful Revelation that "the testimony of Jesus is the spirit of prophecy." This does not mean, as is usually assumed, that all the Old Testament prophets bore such uniform testimony to the coming Messiah that this part of their prophecies became the dominating element of the whole, that the spirit of all their utterances was the testimony of Jesus Christ. The word prophecy had a wider meaning in the age in which John wrote. It was a gift well understood, highly prized, and widely exercised among the Christians then living, and the spirit of *their* prophecies, the spirit of Christian prophecy in every era, is the testimony of the world's Saviour. Whatever else may be incidental to the special dis-

course, this is ever to be the main theme. The theologian, the essayist, the lecturer, the orator, may each in turn enter a box called a pulpit, and discuss any one of the thousand different topics, but when a man prophesies, when he speaks by the direct aid of the Holy Spirit, and as the Spirit gives him utterance, his theme is chosen for him, his message is in his heart and on his lips, and he tells his hearers about Jesus Christ.

Just here, if I may be allowed parenthetically to throw in a word of caution, when you young brethren come to have charge of meetings you will greatly enhance the value of your class-meetings, love-feasts, and meetings of all sorts in which testimony forms a part of the exercises, if you make the people understand that the most genuine testimony is that which concerns the Master rather than the disciple. Good men and women sometimes unconsciously fall into a habit of talking about themselves, and while an indirect testimony to the power of Christ may thus be given, yet the impression produced is not always what it should be. Each disciple should tell what he knows about Jesus Christ, and ever make it his chief object to convince men that he is a personal witness to the fact that Jesus lives, and lives to save.

The prophet who goes among the heathen should at once announce in whose name he comes, and the purpose of his coming. He need not waste a minute in arguing to prove the existence of a supreme Creator. No one, not even the demon-worshipers, will deny the existence of God. But the story of a divine Saviour is new, and the prophet who begins to tell what he knows about Jesus Christ quickly dis-

covers that his story is a long one. It is the old, sad story of sin, and the ruin and death caused by sin; and next the coming of God incarnate among men, his ministry, suffering, and death, his rising again, and, above all, the fact that he now lives, is present, loves men, and is mighty to save them. This is the message, this is the story, old as the Gospel, and yet forever new. A wise missionary, one who understands his errand and is too wise to be easily diverted from it, will avoid irritating discussions, and will spend more time in proclaiming truth than in exposing error. He is not concerned for Christianity as opposed to heathenism, and will not be betrayed into making odious comparisons between his own faith and that of his hearers. His mission is a higher one, and he remembers whose messenger he is and with what message he is intrusted. His sole purpose is to hold up Jesus Christ before the people, to present him as the very embodiment of the truth, as the Saviour of men, and the hope of the race, and from this supreme purpose he will not allow himself to be diverted.

I need not remind you that I am but repeating Paul's description of his own preaching, "We preach Christ crucified;" not Christianity, or Christian doctrine, but Christ, and Christ as crucified for a sinning and perishing world. In these modern times this is sometimes regarded as too narrow a basis for a successful preacher, but such a mistake could only be founded on a greater mistake. Some men talk about preaching only the Gospel, and seem to be narrow men in consequence, but it is because they do not preach Christ. They master a dry and emotionless

statement of Christian doctrine which they call the Gospel, and proclaim this over and over again, all the while persuaded that they are displaying extraordinary fidelity to the truth, and wondering that men do not heed their words, but they are not preaching Christ. Their platform is a narrow one, but Paul's was as wide as humanity, as wide as the universe. The man who preaches Christ has a new story and a new song forever. His message never changes, and yet it ever and forever seems to be clothed with new beauty and instinct with new life. Hold up a prism in that sunlight streaming through the window and you throw a beautiful little picture on the opposite wall. It has the colors of the rainbow, arrayed in perfect order, and blended in pefect proportion. Turn the glass and the picture changes, but its beauty remains, and it is the same picture. Turn the glass a thousand times, and a thousand variations appear in the picture on the wall, and yet it is the same. The colors never change their order, and never cease to blend together in the same proportion. Thus it is with the presentation of Christ to men. He is the same yesterday, to-day, and forever, and yet he is forever new. Hold him up before men, and you show beauties, and glories, and truths which will entrance the minds and hearts of all peoples, and you can make this impression new every moment. The idea of a preacher of Jesus Christ saying he is afraid the Gospel will become a little stale if he keeps it before the people all the time! It is the one subject which never will become stale.

Tell men of Jesus, the Saviour of sinners, and they will listen to you. Tell the story of his dying love,

and risen power, and enthroned glory; present it continually as something which will come into their hearts, and into their homes, and meet them in all the vicissitudes of life, soothe their sorrows, sweeten their griefs, lighten their burdens, and fulfill their every want, and you will never find the people growing weary; never. That is as true in this country as in a heathen land.

4. We have thus seen what the prophet's message is, and may next inquire what the full intent of his mission is. What is he to accomplish? What are to be the results of his mission to the nations?

The prophet Jeremiah received his commission in very extraordinary terms. He was to "root out, and pull down, and destroy, and throw down, and also to build and to plant." The prophet to the nations in our era enters upon a career which strikingly fulfills all these conditions. He holds aloof from political strife and turmoil; he defers to authority, and obeys the powers that be; he respects the traditions and prejudices of the people; he is a messenger of the heavenly King, and hence he does not entangle himself with earthly things; he lives for one object, and that is of a spiritual nature; and yet he inevitably will be found pulling down and throwing down, rooting out and destroying. From the very beginning it has been so. When Paul was in Ephesus he had not the opportunity which I enjoy in Calcutta. I can preach against any iniquity in the empire, but Paul hardly dared to mention above a whisper the great sins of the Roman Empire, scarcely dared to lift up his voice against any of the great iniquities of that day in the organized form in which they met him;

but he quietly worked away, and no one would have noticed that he was pulling down any thing. Two years, however, had hardly passed until all the city was aroused. The great idol in its temple was thought to be trembling, and the people of Ephesus were in a frenzy lest the little obscure Jew in their midst should throw their whole system of idolatry.

This illustrates the simple but mighty power of the prophet. He has but to put the simple truth before the people, and keep it before them, and in due time it will develop a power to pull down and overthrow which neither friend nor foe at first could have anticipated for it. He is a man appointed to turn and overturn, and, whether he intends it or not, strongholds will fall down and abuses be rooted up before him wherever he goes. The first missionaries to India landed upon those distant shores with timid footsteps, and dreamed of nothing more than permission to deliver their Master's message. They were only too glad to hold aloof from all political interests, but as the years went by the eternal laws of truth began to manifest themselves as in every past age. The missionary was in due time found pulling down the suttee, rooting out caste oppression, overthrowing the semi-serfdom of the indigo districts, warring against the opium plague, crying out against the liquor traffic, and contending for the liberation of widows, and abolition of infant marriages. It is idle to say that he ought not to meddle with such matters. He cannot help it. His Master is the Friend of humanity, the Deliverer of the oppressed, and wherever the Christian prophet goes there will be a pulling down, and rooting out, and overthrowing of old

abuses. It follows that the missionary prophet must be a man of broad views, a man who, while not losing sight of his message, will have his eye fixed upon the ultimate results to be expected, and who will have a mind and heart wide enough and warm enough to grasp every real interest of the people to whom he goes. A prophet is disarmed and unfitted for effective duty whenever he allows himself to become afraid of the results of his own preaching. He must be a man who calmly delivers his message, and awaits the result with equal unconcern whether a leaf or a universe shall fall.

But the missionary prophet must not only pull down and root out, he must also plant and build up. The man who can destroy and pull down, but who has no power to create and build up, is not a safe man to be intrusted with power among the nations. Hence God does not leave his prophet to stand in helpless wonder among the ruins which he heaps up around him, but makes him a planter and a builder, and this latter part of his mission is vastly greater than the former. Almost any man can pull down a house, but not one in a thousand could build it up again.

The prophet has both to plant and build. He plants the church, the school, the press, the orphanage, each of which is to expand and grow long after he is in his grave. He builds, too, by laying down great principles which are to remain as firm as granite in the foundations of churches and nations through all the years. He needs to be a statesman as well as a prophet, a man who can grasp firmly a great complexity of interests, and estimate correctly the im-

portance of each. He must know how to bring order out of confusion, and cause the vision of the new to rise to view before the wreck of the old overwhelms the public with apathy or despair.

It will be said, no doubt, that the prophet is not this kind of a man; that he is seldom a man of affairs, and rarely a man of constructive genius. There may be more or less of truth in this. The prophet may not be a great financier, and as a class, his brethren may not have been successful men of business, but nevertheless the voice of the prophet is heard wherever the work of planting and building goes forward. Every Zerubbabel needs his Haggai and his Zechariah, and every great enterprise needs its prophets. They are the men who walk in advance, who create thought, and mold opinion, and, warm the heart, and kindle enthusiasm, and thus make it possible for other men nearer at hand to accomplish results which they see from afar. Whether you go back to the remote past, or survey the condition of the world to-day, you will every-where find the prophet in the van of every great religious advance.

5. And now, in conclusion, allow me to say that the great demand of the hour in our mission-fields is for the voice of the living prophet. Other men are needed too, and will be needed, but the man needed above all others is the prophet. We need the man upon whose head has come the invisible tongue of flame, whose lips have been touched by a living coal taken from the altar in the skies. We long for men who have courage and wisdom to fit them to stand before kings and before nations, and speaking in the name of the Most High God, deliver the message of

living truth which the Spirit puts upon their lips. We pray for men who shall be able to stand at the forefront of every nation, and tribe, and kindred, and people of this wide globe, and speak directly from God and for God, that all the people of the world may speedily know that Jesus lives to save.

Do you aspire to be one of such a band of anointed men? No doubt some of you begin to feel that a new fire burns within your hearts, and you timidly venture to hope that it may be your favored lot to go forth before many years have passed to prophesy unto the nations. I would not for a moment urge you to decide the question of your future rashly, or trusting in your own wisdom, but at the same time I would urge you not to stifle the Spirit's conviction, not to quench the holy fire which begins to glow within your hearts. If you seek congenial associations, rapid promotion, and quickly fading fame, you can find these things in any city or town at home. If you seek splendid opportunities for great achievements, the development of a noble manhood, and the final reward of a royal victor, go forth among the prophets to the nations. You may choose your ideal to-day, and at once proceed to read your future. You may become a lineal descendant of Elijah, of the man of Jehovah who compelled fire and rain to obey him, who rebuked his angry monarch, and who spoke to the people as one who had been made the very mouth of God. See him yonder at the mouth of his cave on Horeb. Earthquake and fire and tempest have passed, and now at the sound of the still small voice the man of God, with his face reverently veiled in his old camel's-hair mantle, goes forth to speak face

to face with Jehovah. He has a sad report to render. He speaks of the nation to which he had been sent, and faithfully recounts all the sad lapses of the people. Now contrast with this mighty man one of our modern conventional prophets. He has just returned from an evening party. No leather strap girds his swallow-tail coat about him, but his neck is girt about with a strip of faultless cambric. He is a dainty man, and in elegant phrase he tells the story of his success. He is on a high tide of prosperity. More pews have been rented than in former years, and the price realized has been higher than ever before. The music is more expensive, and the sanctuary made more inaccessible to the poor than it has ever been, and *this* is called success! The man who best succeeds in setting up that abomination of Protestant desolation, the exclusion of the poor from the sanctuary, is regarded as a very successful preacher!

My young brethren, choose your model. Will you become conventional ministers, or anointed prophets? In the wide mission-field we have no work for the former class, but we do want the prophet. We want men who have the courage, and rugged strength, and mangificent manhood of good old Elijah. But we want those features softened a little. In Elijah's time the best of the servants of God did not move in the midst of the softening influences which we have around us in this late day of the Christian era. He did not understand, as we understand, the constraining power of the love of Christ. As we look at him, standing out in the dim twilight of that far-off age in which he lived, he presents a noble picture of a magnificent man, but he was a man of a dispensation of

shadows, and the prophet of Jesus Christ must be a better man than even Elijah.

A few weeks ago while searching for information about the Eastern Archipelago I chanced to fall upon a story of missionary adventure and martyrdom which stirred my heart as it had seldom been stirred before. A little more than half a century ago two young men sailed from this very port for those beautiful islands in the far-off eastern sea. They landed in Java, and leaving their wives in Batavia sailed to Sumatra to select a permanent field of labor. They landed in due time, met with encouragement, and soon set out on an exploring expedition into the interior. For some days all went well, but one afternoon as they were nearing a village they were suddenly set upon by men who had been lying in ambush, and in a few minutes both were murdered. The body of one of them furnished a repast to the savages that evening, and the other was eaten the following morning. The mothers of both these young martyrs were widows. When the dreadful tidings reached this country, the mother of one of them, Henry Lyman, was alone at home. Henry had been the eldest born, and the other children were at school. The widow's brother called, and soon he was followed by her pastor, and only too soon she knew that they were the bearers of heavy tidings. When she learned that her son was dead the stricken mother was so prostrated that she threw herself upon a couch, and seemed like one utterly crushed. In the meantime the children had been called from school, and when they came in the bereaved mother rose, gathered them around her, and asked that the letters be read. Up to this time she

had supposed that her son had died at home, with his wife by his bedside, and that a green grave in that distant land would mark the spot where his ashes rested. But as the letters were read the awful truth flashed upon her that her son had been murdered; and as they read on the horrible fact was added that his body had been eaten by cannibals. The poor suffering disciple of Jesus Christ, heart-broken and crushed as she was, ready to sink as she had seemed but a moment before, after a groan of unutterable anguish, exclaimed, "O, what can those poor people do without the Gospel of Jesus Christ?" And when the reading was finished, and she was able to join in the conversation she said, "I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do this moment the desire that some other of my children may become missionaries and go to teach those savage men who have slain Henry."

My young brethren, add this spirit of Christian love, the constraining love of Jesus Christ, to the spirit of Elijah, and you have the kind of spirit which must inspire the prophet who goes forth to the nations. That noble woman knew what the dying love of Jesus was, and she breathed the spirit of him whose name she bore. While such disciples live we may hope for our race. The world is waiting for prophets who can go forth in the rugged strength of Elijah, and yet with the tenderness and quenchless love of the mother of Henry Lyman. God is calling, the Church is calling, a dying world is calling, and my prayer is that some of you may hear and heed the trumpet notes which summon you to go forth. I would lay no burden upon you, would put no undue

pressure upon you, but I beseech you not to turn lightly away from the question of personal duty. I come as a prophet to you, in name of the Master of us all. I appeal to you for him. If *he* calls you, in his name I bid you go forth.

THE END.

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